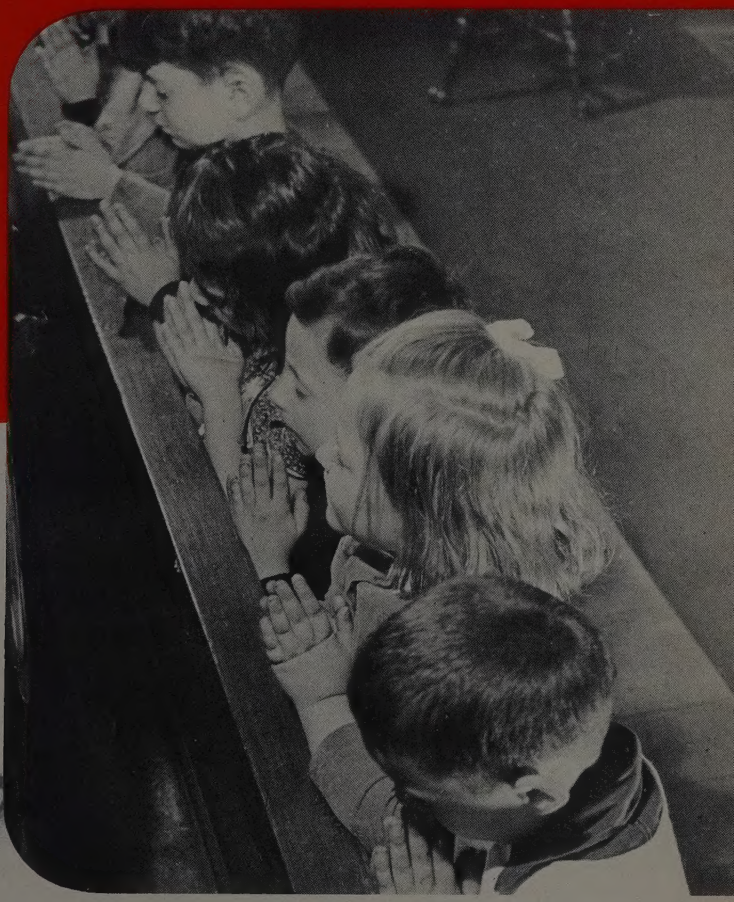
The LUTHERAN



UTHERA
L SEMIN
BRARY

CHILDREN IN CHURCH

Vacation schools brought youthful worshipers

Vol. 39, No. 43

JULY 24, 1957

0 CENTS

Mission Accomplished

IN HIS FIRST PARISH, a young minister was faced with a problem. The husband of th most active worker in the congregation totally ignored the church. The executive of a larg insurance company, he had refused for years to respond to any invitation.

The pastor made several half-hearted attempts to speak to him, but each time was r buffed. Finally he could fight his conscience no longer. He made an appointment to s the man at his office.

As he entered, the man remained silent behind his desk, his arms folded. "I'm here —" the pastor began, but found himself faltering. He decided the only thing he could d was tell the man the simple Gospel story. He started. He told of the birth of Jesus, h teachings, his death on the cross, his resurrection, and how our sins are forgiven. He finishe and waited for a reply.

THERE WAS NO WORD from the man—only absolute silence. He still sat with his arm folded, looking straight ahead. Confused and troubled, the young pastor wondered if I should try to escape from the office or make a further effort.

"Maybe I haven't spoken clearly," he said finally. "I've told you this because it's im portant for me to tell it and for you to hear it. God wants you to know this messa of his . . ."

The man waved him to silence. "Pastor, you needn't say any more. I was so move that I just couldn't speak. No one has ever talked to me just like that before."

That man became an enthusiastic church member.

—HARRY BIEMILLER

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Chairman; the Rev. Paul E. Valentin Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt. W. Emerson Reck, LL.D., the Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1957 by the United Lutheran Publication House. Printed in U.S Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in *The* LUTHERAN

INTRODUCTION TO AN ICELANDER - - - By Valdimar Bjornson 12
Bishop Asmundur Gudmundsson will attend LWF Assembly

SPOTLIGHT ON MOTHER - - - - - - By Pauline French Stacy 15
A wise parent takes a second look at herself

IT TOOK 100 YEARS TO BUILD THIS CHURCH - - By Janet Falk 18
Dedication services in Venezuela climaxed a century of waiting

HOW GREEN WAS OUR VALLEY - - By Hazel Severson McCartney 22
Eager children taught their own Bible school in a rural church

EWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Lilje in Washington - - - By Robert E. Van Deusen 11

Overseas: Sweden - - - - - - - - - - - By Sten Rodhe 32

Synod Convention: Western Canada - - - - - - By E. G. Goos 34

News in the Churches:

Florida - - - Joseph Huntley 37
Illinois - - John E. Cooperrider 35
Ontario - - - Norman Berner 44
Pacific Southwest - - - - - - 41
Pennsylvania:
Allentown - H. W. Snyder, Jr. 40
Altoona - - Robert G. Sander 43
Reading - - W. R. Siegart 42
South Carolina - - - - - - 39
Virginia - - Marshall F. Mauney 38

BAM Progress Report - - 36

Foreign Missionaries Commissioned 45

Southern Seminary Holds Preaching Institute - - - - - - - - 46

EATURES

Guide to Bible Study: One God and One Church - - By John Schmidt 25

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 26

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Roman Catholic bishops in Germany give advice on politics . . . Church statemer on integration swung a Virginia election . . . New churches should be streamlined . . Lilje tells Eisenhower about life with the Reds . . . Colombia promises "freedo of worship" . . . Church papers have tough problems . . . God on the college camp

Catholics electioneer in Germany

It's two months until West Germans go to the polls (Sept. 15) for their big election. Politicians haven't really opened their campaigning yet, but Roman Catholic bishops are telling their people how to vote.

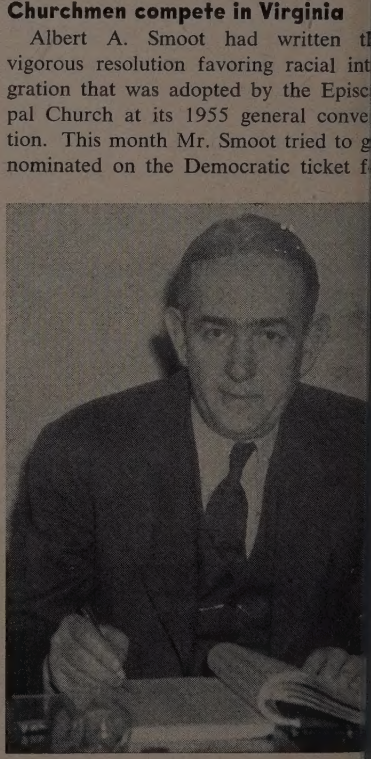
Konrad Adenauer, now 81, has given West Germany eight years of excellent government. Also, as a loyal Roman Catholic, he has given his church important favors. There's no telling what the Socialists — Adenauer's strongest opponents—might do to the church's privileges in public education or what deal they might try to make with Russia. Adenauer's Christian Democratic Party, supported by many Protestants, had official Roman Catholic backing in the 1949 and 1953 elections.

Roman Catholic bishop of Muenster, Michael Keller, announced that no Catholic may vote for the Socialists in good conscience because, he said, their overall philosophy is opposed to Catholic beliefs. The German Roman Catholic central committee urged churchmen to vote to "strengthen the Christian forces" in Germany.

President of the large West German state of Lower Saxony, Heinrich Hellwege (delegate to the Lutheran World Federation assembly in Minneapolis next month) urged Germans to keep religious questions out of the election. He warned against putting "Christian labels" c political objectives.

Churchmen compete in Virginia

Albert A. Smoot had written t vigorous resolution favoring racial int gration that was adopted by the Episc pal Church at its 1955 general conve tion. This month Mr. Smoot tried to g nominated on the Democratic ticket f



J. LINDSAY ALMOND
Total resistance

ıe House of Delegates in the Virginia .ssembly.

Smoot's opponent, James M. Thomp-ɔn — also an Episcopalian — distributed ɔpies of the statement Smoot wrote for ıe church convention. The integration uestion was the chief campaign issue.

Smoot favored yielding to the U.S. upreme Court decision on integrating ublic schools, but supported a pupil-ssignment plan to cushion the immediate fects. Thompson favored closing public :hools rather than letting them be ıtegrated. Thompson got 57 per cent f the votes.

The man nominated for the Virginia ɔvernorship on the Democratic ticket is Lindsay Almond, a United Lutheran ɔn ULC Board of American Missions)39-50). As a candidate of the Byrd ganization, he will run on a platform total resistance to school integration.

/ants churches up to date

Seventy thousand churches and syna-ɔgues will be constructed in the U.S. 10 years, George Cline Smith estimates a book published this week, *Religious uilding for Today* (Dodge, $7.50). Au-ors of the book question whether the :w buildings will "fit into the active, eryday lives of their communicants." First requirement of a present-day urch, says Otto Spaeth, "is that it be today, contemporary, a structure em-acing the total life of the parishioner. at parshioner drives a streamlined car work in an office or factory where erything has been designed for maxi-um efficiency and comfort. He travels streamlined trains and jet-propelled anes.

"Yet every Sunday," says Mr. Spaeth, e is asked to hurl himself back cen-ries to say his prayers in the pious ɔom of a Gothic or Romanesque past. The clear implication is that God does not exist today. He is made out to be a senile old gentleman dwelling among the antiques of his residence, one whom we visit each week out of sentiment and then forget since he obviously has no relation to the normal part of our lives."

Today's church, says Mr. Spaeth, must be "rooted in eternity" as we know eternity "through a glass darkly" in the present moment. The "glass" through which each age glimpses eternity, he says, may be clear or dark, but it changes. The vision of one period, no matter how fruitful, cannot flower in the next.

Church construction estimated to cost $400 million was begun in the U.S. in six months of 1957, government offices report. This is 19 per cent more than a year ago.

New pews needed in Gold Hill

Neighbors in Rowan County, North Carolina, noticed a truck drive up to St. John's Lutheran Church, Gold Hill, in bright daylight. They saw men load up with pews, and come back for more.

Nobody suspected that the men were thieves who stripped the church of its 35 pews and pulpit. The church had been left open for construction work.

St. John's is a Negro congregation of the Missouri Synod, inactive until the Rev. J. E. Allen was assigned to it.

Lilje to White House

President Dwight Eisenhower had cut down on ceremonial handshaking recently, but a visit of the president of the Lutheran World Federation to Washington still rated a White House call. Bishop Hanns Lilje, along with German Ambassador Heinz Krekeler and Dr. Paul C. Empie of the National Lutheran Council, spent twenty minutes with the president (*See* "Washington").

EISENHOWER, LILJE
Church is "a real link"

The church in Germany, Bishop Lilje told the president, is "a real link" holding together the West Germans and their countrymen in Red-ruled East Germany. The East German churches, said the bishop, continue their work although road-blocks are constantly put in their way.

[Bishop Otto Dibelius of Berlin, president of the Evangelical Church in Germany, has been barred from attending church meetings in the Red Zone since Mar. 1. Communists have not forgiven him for approving appointment of pastors as chaplains in the West German army. Church papers reporting the chaplaincy agreement have not been allowed to circulate in East Germany.]

Lilje got assurance in Colombia

Roman Catholics persecute Protestant in Colombia more severely than Communists persecute Christians in East Germany. This month Bishop Hanns Lilje stopped off in South America on his way to the U.S. With Dr. Stewart W. Herman he visited Colombia, Ecuador, and Venezuela (*see story on page 18*).

Colombia's dictator, Gustave Rojas Pinilla, was removed from office by revolution in May. The new government, Bishop Lilje was assured, intends to "restore freedom of worship everywhere in Colombia." This assurance was given by the foreign minister in the new government, Carlos A. de Santamaria.

Bishop Lilje said that some local gov

nors and police officials "still take the osition that all Protestantism is a heresy hich should be driven out," and "it ay be some time before outbreaks of olence against Lutheran churches and issions are curbed."

atin America has Lutherans

Most of the 170 million people in ntral and South America are Roman atholic, according to church records, ut most of them stay away from mass ith conspicuous frequency. Lutherans ave not made much attempt to woo atholics from their church, but content emselves with trying to minister to rotestant immigrants from Europe.

Of the 4,800,000 Protestants in Latin merica, 16 per cent (750,000) are mem- rs of Lutheran churches, it was re- orted this month. There are 1,659 con- regations, 430 "preaching points," 464 ll-time pastors, 51 missionaries. Larg- t number of Lutherans is in Brazil, with 1,998 members in 1,347 congregations. ost of them are of German descent.

There has been heavy immigration of uropean Lutherans to Latin America nce World War II. The Lutheran World ederation has been trying strenuously provide churches for scattered groups colonists.

hurch paper fails

"One day as I sat musing, sad and nely and without a friend, a voice came me out of the gloom saying, 'Cheer up, ings could be worse.' So I cheered up d sure enough, things got worse." The rculation manager of the *Episcopal hurchnews*, Maurice E. Bennett, Jr., lashed this lament across two columns the magazine which has announced it ll go out of business next month.

Five years of hard work and $650,000 d been sunk into the *Churchnews*. But things got worse. The deficit this past year (made up by generous friends) had been bigger than ever, and circulation couldn't edge above 20,000. The magazine had skilled editors, and its trustees include noted businessmen, churchmen, journalists (James A. Linen, publisher of *Time* . . . Marquis W. Childs, newspaper columnist).

Church paper survives

Another Episcopal magazine, *The Living Church*, six months ago seemed about to go under. *Newsweek* listed it last October among seven "leaders in quality and circulation" (along with two Roman Catholic magazines, *The Sign, America* . . . two interdenominational, *Christian Century, Christian Herald* . . . two Protestant, *Presbyterian Life, The Lutheran*). But *The Living Church's* expenses exceeded its income and death seemed probable.

A strenuous appeal to Episcopalians to get new subscriptions (at $8.50 a year) has turned the tide for *The Living Church*. Since Jan. 1 it has been paying its way.

Church papers can't count on the big advertising revenue that keeps mass-circulation magazines going, and have to 1) charge high prices, be content with small subscription lists, or 2) get a subsidy somewhere.

Presbyterian Life, receiving an annual subsidy close to $300,000 from the Presbyterian Church U.S.A., sells for $1 a year in congregations subscribing for all their members, and this month reached a million circulation. No other church paper in the world, says *Presbyterian Life*, ever had a million subscribers.

Catholics should get ads

The "wall of separation" between Roman Catholic papers and big advertisers

will have to be broken down, Bishop Thomas K. Gorman told the Catholic Press Association meeting in St. Louis.

Advertisers "will tell you they don't need to reach you through our publications," said the bishop. They will say "the national secular magazines and newspapers are read by the same people who read our publications. They give us a few charity ads and buy off large Catholic buyers with donations and gifts."

But the Catholic market is huge. "Our dioceses, our schools, our hospitals, our institutions, our parishes, to say nothing of our millions of families with all their needs, purchase unbelievable quantities of goods every year," said Bishop Gorman.

This buying power should be exerte on advertisers to produce revenue for th church press. Until advertising incom is built up, "our publications will nev go much further than their prese position."

Biggest Augustana communion

Never at a service conducted in th 97 years of the Augustana Luthera Church had so many knelt to receive ho communion at one time as in Chicag this month. There were 4,800 youth, a tending a Luther League conference.

The youth marched 240 at a time t the altar (in Chicago's Coliseum) ar knelt at four 120-foot low cushione benches. There were 48 clergymen a

4,800 LUTHERANS RECEIVE COMMUNION
Largest service in Augustana history

inistering the sacrament to the throng.

Bishop Hanns Lilje, preacher for the ay, said many young people develop nxiety, frustration, melancholy because of the stupid idea that they do not need rgiveness. The Lord is here to forgive our past," he said.

lemory comes back in church

A man in work clothes, with hands ardened by heavy labor, knelt at the tar rail in Grace Episcopal Cathedral, an Francisco. Something about the mmunion service stirred memories.

Back in his pew he looked at the par- h bulletin, dated June 30. "Is this date ght?" he whispered to the man beside m.

Then everything began to clear up. e was the Rev. Andrew Daughters, rec- r of the Church of Our Saviour in asco, Washington. Nine weeks before had been in a boat on Lake Coeur Alene. That was the last he re- embered.

The damaged boat had been found. fter a week of searching for Mr. Daugh- rs, he was given up as "presumably rowned." A memorial service was held r the departed rector. His "widow" gistered at the University of Idaho to repare to become a teacher to support r four small sons.

Back in Pasco last week Mr. Daughters id he was "awfully tired" but had gained n pounds since leaving home.

God is back on campus"

"Religion was in full retreat on college mpuses 30 years ago," Dr. Theodore A. istler told trustees of church colleges at meeting this month. "The church- lated college was on the defensive."

Times have changed. "God has re- rned to the American campus," said r. Distler. Chapel attendance is boom- ing, and additional services must be scheduled at some schools. "Students are flocking to hear erudite lectures on theology. New courses on the history and psychology of religion are being added. State universities are giving courses on the teachings of Jesus."

Dr. Distler is executive director of the Association of American Colleges. He warned the trustees that church colleges will have to raise their professors' salaries. The average teacher, he said, is "acutely worse off in real wages than he was in 1939."

Don't count on St. Christopher

Motorists were advised by Roman Catholic Bishop John J. Wright not to pray to St. Christopher to protect them from results of their own reckless driving.

Christopher is the Roman Catholic patron saint of travelers. A travelers' organization, the Confraternity of St. Christopher, was formed recently, and a shrine dedicated near West Boylston, Massachusetts. Many Roman Catholics wear St. Christopher medals to protect them from accidents.

"The medals have nothing of magic about them," said Bishop Wright, speaking at the shrine dedication. "God does not extend his protection to our folly, save when this folly is not deliberate. We must guard against the sin of presuming on the mercy of God when we are not entitled to it." He said the St. Christopher medals are a symbol of "our motives of sanity, morality, and prudence."

And so forth

Baptized membership in the United Evangelical Lutheran Church gained 2,172 in the past year, now stands at 62,004, Dr. William Larsen of Minneapolis, president, reported to the annual convention at Racine, Wis., last month.

World News Notes

Heading off H-bombs

Millions of Americans were "killed" in a few minutes on July 12 as imaginary H-bombs were dropped during a civil defense test. One make-believe bomb dropped in heavily populated South Philadelphia "killed" 95 per cent of the people in a two-mile radius, and across the river in Camden 32,500 of the city's 130,000 were pronounced "dead."

Not all H-bombs are imaginary. A week before the civil defense drill a real bomb, dropped over a Nevada desert, exploded with a flash seen from Canada to Mexico.

In London the spokesmen for the U.S., Canada, Britain, France, and the Soviet Union went into their fourth month of talking in circles about disarmament and a ban on the H-bomb. Russia said "no" this month to the U.S. proposal of a 10-month armistice on bomb-testing. Suspension of tests must be for two or three years, said Valerian Zorin.

The U.S. stuck to 10 months as a reasonable period in which to determine whether effective inspection will be permitted, guaranteeing that secret testing and stock-piling aren't being continued.

Even after the Russian "no," the talks went on. Compromise might be possible. Some thought the Russians would talk tough for a while to prove that the shake-up in the Moscow leadership is not a sign of weakness.

Europeans move toward union

It was after David doubled the size of little Israel, 30 centuries ago, that great prosperity flourished in the days of Solomon. The British in the last four centuries, by uniting vast areas into a single empire, made London the trading capital of the world. The U.S., with a huge continent to possess, has become th world's richest country.

It isn't size alone—it's the trading are (plus energetic people, plus natural r sources). If a business can operate 48 populous states without any tari barriers, it has a chance to make mone

None of the small countries of weste Europe has a good chance to be prospe ous so long as its products are limited sale within its own borders. If the bo ders can be opened, trade should boo

This month six nations with 160 mi lion people (France, West German Italy, Holland, Belgium, Luxembourg took a long step toward creating a con mon market. Tariffs will be droppe gradually, with a maximum of 15 yea allowed for putting the plan into effe fully. The six nations have already pool their iron and steel industries. They ha agreed to work together in building nu clear power plants.

The French assembly ratified the trad treaty on July 9. West Germany has a ready approved it. The other four cou tries are expected to sign by the end the year. Next to come in may be Britai

Jews talk with Arabs

In the fanatical enmity of Jews ar Arabs in the Middle East, plain and ho est facing of the facts has been impos ble. But this month in Rome, Israe officials held secret talks with priva representatives of the Palestinian Arab

Israelis were reported to be offeri to pay the claims of Arab refugees f property they left behind in Israel if th plan to resettle in other Arab lands. million refugees from Israel live in Jo dan, Syria, Lebanon, and the Gaza Stri A few of them are said to be resettling Iraq, probably with Israeli financial ai

WASHINGTON

y ROBERT VAN DEUSEN

Lilje in Washington

FOR THE SECOND TIME since his election as president of the Lutheran World Federation, Bishop Hanns Lilje had an interview with President Eisenhower. His previous visit at the White House was in the early part of Eisenhower's first term. He had been received in former years by both Roosevelt and Truman.

The meeting was cordial. During the earlier visit, President Eisenhower had expressed a deep interest in Bishop Lilje's wartime experiences, including his imprisonment under Hitler. This time the conversation turned to the role the Evangelical Church is playing in Germany, linking East and West across the chasm of political partition and keeping alive the spirit of brotherhood and the hope of reunification.

Bishop Lilje, and Dr. Paul Empie who accompanied him, described to the President the plans for the Lutheran World Federation Assembly in Minneapolis in August.

Seminar

THE EVENT which brought Bishop Lilje to Washington was a seminar on "The Church and World Affairs" sponsored by the Division of Public Relations of the National Lutheran Council and the Department of Public Relations of the Lutheran Church—Missouri Synod. Speaking to a group of Lutheran men and women in government service, he described various world trends in their relation to the church.

One trend, he said, is the rapid rise of Asia and Africa on the world scene, with far-reaching implications for the world mission of the church. He predicted a growing role for the younger churches in Christian world leadership.

The global struggle of ideologies was named as another major trend. Communism and democracy, growing nationalism and dying colonialism, secular materialism and Christian faith, produce criss-cross currents of thought and action. The church must be in the heart of the struggle, bearing witness to God's power in the affairs of men.

THE THIRD significant trend, Bishop Lilje said, is the world-wide resurgence of interest in religion. This is shown both in the renewed vitality of ancient religions of the Orient, and in heightened awareness of spiritual values in the Christian world. While some manifestations of religious interest in Europe and America are shallow, others are deep and real. We must learn to recognize reality even though it may come in new forms.

When asked what implications these trends have for Christian missions, Bishop Lilje outlined the new approach to the missionary task of the church, which must be continued and strengthened: 1) a shift from the sending-receiving relationship to that of co-operation toward a common goal; 2) development of strong native leadership; and 3) mapping an over-all strategy of mission advance which is flexible enough to adjust to rapidly changing conditions.

Bishop Lilje's other activities included a press luncheon, appearances on radio and TV, and a transcription for the Voice of America. More than most men who appear briefly on the Washington scene, he left a meaningful mark on the life of the nation's capital.

Introduction to an Icelander

Among the churchmen whom Americans will meet at Minneapolis in August is Bishop Gudmundsson, who began his ministry in a Canadian Lutheran parish

By VALDIMAR BJORNSON

A LUTHERAN MINISTER in America isn't likely to become a bishop. Lutherans this side of the Atlantic don't have bishops.

There is one exception, a former prairie pastor named Asmundur Gudmundsson. Forty-five years ago he served a group of Lutheran congregations in western Canada. Today he is the bishop of Iceland, the leader of that country's Lutheran Church.

This August he will refresh memories of that early experience—his first pastorate—when he comes to Minneapolis for the Lutheran World Federation sessions.

PROBABLY MOST PASTORS of the Icelandic Synod, a part of the United Lutheran Church, will be in Minneapolis to greet the distinguished representative of their ancestral land. For Bishop Asmundur Gudmundsson is the elected patron of the American synod, which began as a mission of the Church of Iceland. It includes parishes in Canada, North Dakota, and Montana.

The Icelandic delegation to LWF also includes the Rev. Petur Sigurgeirsson, who is already in New York for youth guidance conferences, and Pastors Benjamin Kristjansson and Fridrik A. Friðriksson. Pastor Sigurgeirsson studied in the U.S. during World War II. The other two served Canadian congregations during the 1920's.

Bishop Asmundur's progression from the Saskatchewan parish to his present position is less surprising than it may seem. He was prepared by birth and training for leadership in the spiritual and scholarly affairs of Iceland.

The bishop comes from a long line of Icelandic clerics and teachers. His father Gudmundur Helgason, was the pastor at Reykholt. That's in the Borgarfjordur area, north of Reykjavik, where the renowned spinner of sagas, Snorri Sturlusson, lived in the thirteenth century.

Two of the bishop's uncles were noted clergymen too—Kjartan Helgason, long a pastor in southern Iceland, and Magnus Helgason, whose fame was mainly as a teacher and whose published lectures are still widely read. The family comes from Birtingarholt, a farm in south central

---

Mr. Bjornson, state treasurer of Minnesota, is of Icelandic parentage, and was assigned to Iceland by the U.S. Navy during the war.

Men's last names in Iceland merely tell whose sons they are. Asmundur Gudmundsson, the bishop, is Gudmundur Helgason's son. One of the bishop's seven children is Gudmundur Asmundsson, a young lawyer in Reykjavik.

It's perfectly all right to call the bishop "Asmundur." First names are used in Iceland without the slightest hint of disrespect. It's an old Scandinavian custom.

celand. The bishop's wife, Steinunn, is clergyman's daughter. Her father, Magnus Andresson, served a parish not far from Reykholt.

ASMUNDUR was well educated. His gifted father was his first teacher. Few could have been better. He completed his studies in Iceland in 1908, and that summer sailed to Copenhagen to begin theological studies at Denmark's university. In 1909 he returned to Iceland and entered the seminary in Reykjavik which, by the time he was graduated in 1912, had become the theological school of Iceland's university.

After graduation he was called to serve four churches in Canada, and lived at Wynyard, Saskatchewan, until 1914. Returning to Iceland, he became assistant pastor and finally pastor at Stykkisholm, on the west coast. He was principal of the grade school there too, in 1915-16. This was good preparation for his next assignment, the principal's post at the newly founded rural district school in Eida, in northeastern Iceland, beginning in 1919.

The bishop spent nine years there, not without some of the hardships of pioneering linked with launching a new institution. It was patterned in some particulars after the folk schools of Denmark. The teacher-cleric spent his first summer vacation in Denmark and Sweden studying similar schools there. He says that some of his best lessons came from a Swedish educator, Manfred Björkquist, now bishop of Stockholm.

Ministering in the little rural church that served as a chapel for the pupils of his school, the future bishop developed ideas that profoundly influenced his career as professor of theology and church administrator. His repeated pleas in after years that teachers rise to their spiritual responsibilities stem from that span of service at Eida. His teaching routine otherwise, from 1919 to 1928, was mainly in the field of Icelandic language and history, in which he was steeped from childhood.

In 1928 Asmundur was named to the university faculty. Thus began the longest chapter in his life. He was professor of theology from 1928 to 1954. Of more than a hundred pastors now serving in Iceland, 70 are graduates of his classes.

ON JAN. 14, 1954, the counting of ballots cast by Iceland's clergy determined by an impressive margin Asmundur Gudmundsson's election as bishop of Iceland. The beloved Bishop Sigurgeir Sigurdsson had died in October, 1953. Consecration services were held in the Reykjavik Cathedral on June 20, 1954.

During Bishop Asmundur's quarter-century of service as professor of theology he found time for advanced study at intervals in Germany, England, and Italy. He edited *Kirkjuritid,* the state church's monthly publication, from its founding more than 20 years ago. His published articles are numerous. He authored a book on a 1939 trip to the Holy Land, shared with his theological teaching associate, Magnus Jonsson. Other books by him include a life of Jesus, and several works on the Gospels.

BIG DAY IN ICELAND
Churchmen came from many lands for laying cornerstone of new cathedral

He has served on the university's administrative council, on the government's child welfare commission, as a director of the federation of Iceland's clergymen since 1929, and as its president since 1936.

Magnus Jonsson, long his academic colleague, has praised not only his scholarly attainments but also his "unyielding strength of conviction," his "warm faith and devotion," and his inflexible "fixity of purpose."

The bishop himself, in the short autobiography he wrote for his consecration service, acknowledges God's many gifts, but counts as the greatest his "noble wife and good children, all of whom have been spared." It is an impressive family. His beautiful wife, a regal figure who might well have stepped right out of the Saga age, is of the type for whom the most elaborate of the national costumes seems personally designed—the *"skautbuning"* with its mantilla-like headdress and austerely sweeping lines.

The children are four sons and three daughters, Andres, Gudmundur, Magnus and Tryggvi, Thora, Sigridur and Aslaug. All are fulfilling parental hopes, entering upon careers of genuine promise.

ICELANDERS have carried along fond memories of their Viking ancestors, who came to their small island from Norway, Denmark, and Britain. In A.D. 1000 they were converted to Christianity by an act of parliament (the Icelandic *Althing* is the oldest parliament in the world). In 1056 their first bishop, Isleifur Gissurarson, was consecrated in Germany, and took up his residence at Skalholt, where Iceland's cathedral was built (it was a modest wooden structure).

Although Reykjavik is the capital city and has been the home of Iceland's bishops since 1796, a new and impressive cathedral is being constructed at Skalholt. The cornerstone was laid on July 1 last year, on the 900th anniversary of the consecration of Iceland's first bishop. Bishops of all the Scandinavian countries attended the ceremony, as well as Dr. Valdimar Eylands—then the president of the ULC Icelandic Synod.

The great church bells which are to go
n the tower of the new cathedral were
ung. They were gifts from Norway,
weden, and Finland. There was an im-
ressive procession of clergy of many
nds, bishops in colorful copes and other
lergy in black robes and their stiff ruff
ollars. Bishop Gudmundsson was the
reacher of the day.

Icelanders became Lutheran in the
arly days of the Reformation. Popula-
on is only 165,000, a small fraction of
he 70 million Lutherans of the world.
ut representatives of this ancient church
ill be enthusiastically welcomed in Min-
eapolis this summer, and especially
ishop Gudmundsson—who will be
reeted by old friends who knew him in
he days when he was a pastor in Canada.

SCALE MODEL OF CATHEDRAL

Spotlight on Mother

A teen-age daughter wants to be proud of her mother, and a wise woman tries to measure up

By PAULINE FRENCH STACY

HAVE YOU EVER had occasion to look
t yourself through the eyes of your chil-
ren? A few months ago something hap-
ened that made me start taking stock of
nyself in a hurry.

Like every other Christian parent, I've
ead the Bible to my children. Have you
ver sat at your youngsters' bedside in
he evening, reading oh - so - smugly
hrough the Ten Commandments? And,
s you read and explain these words of
isdom to your young ones you take the
ourth commandment for granted! *Honor
hy father and thy mother.*

"WHY?" I asked myself that afternoon,
fter I recovered from the shock caused by my child's impudence. "What right have I to demand that my children honor me?"

I'D DRIVEN OUT to the high school to pick up my daughter. Parking in front of the locker-lined breezeway, I waited impatiently. Finally I got out of the car and started up the walk to look for her, since I pictured her revelling in some girlish confab, having lost all track of time. As I neared the cluster of buildings, I was so glad to see her running toward me that I wanted to wave and shout hello. But when I saw the unhappy look on her face, I was glad that I had not obeyed my first impulse.

"Mother!" Touching my arm she fairly pushed me into the shadow of the building. "Please go back to the car and wait for me before anyone sees you."

She'd not been dallying, it turned out later, but had been delayed by one of the after-school meetings so important in an active high schooler's career.

"Why should she not want anyone to see me?"

Angrily, I asked myself the question I'd been too stunned to demand of her. Back in the car, I just happened to see myself in the rear-view mirror. And in the five minutes or so I sat waiting for her, I figured out the rest of the answer.

As I WATCHED the trim figures of the neatly dressed girls emerge singly, or in small groups, my mind wandered back over the years. I looked like that too, I remembered—when I went to school, and later when I worked. But now as I looked into the rear-view mirror and tried to smooth my straggly hair, my anger faded. I glanced down at my dress, splattered with grease from the pot roast waiting at home, half-cooked, on the stove. No wonder my child pushed me out of sight. Next time, I resolved, I'll take time to look at myself before I leave the house.

Mary's apology, when she climbed breathlessly into the car beside me a few minutes later, was unnecessary. For I'd already chalked up Lesson Number One: If you expect your children to look up to you in public, you must present an appearance of which they may justifiably be proud. Small item, perhaps, to a busy parent. But isn't your appearance an important part of measuring up to the other adults with whom your children come in contact? Teachers take the trouble to make themselves presentable. Can you expect your child truly to honor you, if you fail to measure up, in his estimation?

PLEASE DO NOT accuse me of approaching this problem superficially! If you will stop and think for a moment, I believe you'll agree with me that the appearance is the first thing we notice about people —and when our children look at us, we are no exception to that rule.

We want our children to like us as people, and not merely because we are their parents. We want them to enjoy being around us. When I was a youngster children were seen rather than heard. While my father was not a tyrant, we knew better than to speak up if we disagreed with him. I doubt that he ever suspected this hindered our development more than it aided it. True, we "honored" him, but from my own children I don't want that kind of hypocritical reverence and the outer appearance of meek submission accompanied by inner rebellion. All I want from my teen-ager is frank, straight-from-the-shoulder respect.

Camaraderie with one's children does not spring full-blown when they reach an age where we enjoy their companionship on a basis that is more adult than child-like. Perhaps the real beginning comes when we take time to hunt a suitable container for the grasshopper Jimmie caught and wants to take to kindergarten in the morning for his room's "show and tell" period. And truly it flowers as they reach teen-time and begin to try their wings in their search for adult independence.

ONE DAY as I worked in the kitchen enjoying the giggles and chatter of the neighborhood girls on the back porch, I stopped suddenly. Not that I intended to eavesdrop, but I was so startled by what Ginnie was saying.

"I'm glad my mother works," she said. "I don't have to account to anybody for anything until six-thirty. By the time Mom gets home from work she's too tired

o care about anything I've been doing."

I don't know whether my own Mary nvied Ginnie or sympathized with her, or the girls drifted off toward the swings. But it set me to thinking. I do not believe ny Mary is afraid to tell me anything that he thinks or does. We planted the seed or this pattern when she was tiny.

Recently one of Mary's teen-age anec-lotes was preceded by, "Mother, one of he girls said we really shouldn't tell our olks some things because they just don't nderstand, but this thing that happened o us was so funny —" And she pro-eeded to tell me about an incident in-olving the automobile of one of her riends that shocked me, but I managed omehow to laugh at the humorous angle.

Since I must some day hand my own laughter the keys to our family car, I ealized the importance of discussing the ncident further—how it had come about —how the situation might have been handled so tragedy could be averted.

Is COUNSELING a teen-ager so much dif-erent, really, from the guidance we take or granted where our toddlers are con-cerned? As soon as a tot is old enough to get around under his own power he be-gins to learn what is out-of-bounds for him.

"Hot—burn," he says, holding his inger a safe distance from the stove. How nuch more desirable it is to teach him uch things rather than have him gain ach such bit of knowledge through his own personal experience!

"No—no," he mimicks as he toddles oward a gate left open for this little les-on. He peers outside and draws back. 'Mama spank." He looks up at us for our approval.

For his own safety we teach him to tay out of the street until he is old enough for his judgment to be trusted in crossing it. A small child honors us with obedience because he has to, for fear of being punished. The older child honors us only if he deems us worthy. And making ourselves worthy, in his estimation, of his honor is up to us.

A WISE AND JUST PARENT always tries to look at his child's mistakes through his child's eyes. I have punished my own children in anger, and I know that this is wrong, for I lose stature in their own eyes as well as in mine. How much better to sit down with a child, as he grows old enough to understand things, and discuss why certain behavior is not acceptable and steps that might be taken to avoid making the same mistake again.

I worry about Ginnie and the others growing up like her, whose parents haven't the time, energy, or inclination for intimate heart-to-heart talks with their children, whether it be about Jimmie's grasshopper or Mary's auto mishap. It is just as important to guide our offspring morally and spiritually as it is to feed and clothe them. When my children grow up, I hope they do not look upon me as an overly cautious old fuddy-duddy who has hampered them with admonitions until they've become mere thinkers rather than doers.

It takes plenty of people of action, *right action*, to keep this world moving in the right direction. That is why I am so intent upon training my children to heed my advice and the advice of the various father- and mother-substitutes—such as their teachers—whom they will encounter in the course of their growing-up.

"Honor thy father and thy mother: *that thy days may be long upon the land which the Lord thy God giveth thee.*"

Yes, the fourth commandment is a matter of life and death importance. We parents do not dare to take it for granted.

It Took 100 Years to Build This Church

In South American city Lutherans kept up their hopes during nearly a century. At last the day came—on June 16—and even the weather cleared up to celebrate the joyous event

THE SERVICE was in Spanish, English, German, Hungarian, Latvian, and Swedish. The sermon was in German. Everyone sang the hymns in his own language.

This was the dedication of the Lutheran Church of the Resurrection in Caracas, Venezuela—probably the most multilingual church in the world. Dutch and Estonian are also used among its members.

Bishop Hanns Lilje, president of the Lutheran World Federation, conducted the dedication on June 16. His presence before a congregation of 13 nationalities dramatized the theme of the assembly of the Lutheran World Federation to be held in Minneapolis in August—"Christ frees and unites."

After almost a century of hopes, disappointments, dreams, disillusionments, wars, revolutions, the church in Caraca had become a reality.

THERE HAD BEEN a German congrega tion in Caracas since 1893, and five pas tors had faithfully served its members Twice in those years they almost suc ceeded in erecting a church building. Th first time they failed because of the deat of the young pastor by yellow fever. An other time the president of Venezuel donated a building site. A prefabricate church was ordered in Germany. Befor it reached Venezuela, a revolution swep the government from power. After that when the German pastor went to Europ on leave in 1930, he was denied permis sion to re-enter Venezuela. Until 195

By JANET FALK

ne church was without a pastor and without a place to worship.

But thousands of refugees were arriving in Venezuela from Europe—people looking for a place to start a new life after harrowing experiences of war and starvation. Venezuela received the third largest number of immigrants (after Argentina and Brazil) in all of South America.

Most of them brought with them only the merest necessities for the journey. But among those arriving there were many who brought also their Lutheran faith, memories of the village church where they had been confirmed and married and where their children had been baptized.

Those who came before 1952 found no Lutheran church in their new homeland. Often discouraged and weary from the struggle for existence in this strange land, they had nowhere to turn for consolation.

The Lutheran World Federation was aware of their needs and had already taken steps to help them. But the situation was difficult, for these newcomers represented 13 nationalities speaking five languages. Therefore a multilingual congregation was planned.

In 1952 Dr. Heinrich Falk arrived to serve German-speaking people. In the first little chapel he gathered Germans, Swiss, Alsatians, Dutch, Latvians—everyone who could understand a little German. Five months later Pastor Alfreds Gulbis was welcomed by a considerable number of Latvians. Hungarians became part of this multilingual congregation when Pastor George Posfay arrived in September of that year.

Instead of forming a group of separate linguistic congregations, the group held together as one congregation with a variety of "chapters"—each with its own language, but all belonging to the one Lutheran church.

Most of the Lutherans had now found a church home, but there still remained a group of Scandinavians who did not fit into any of the established chapters.

Bishop Hanns Lilje was the honored guest. With him is the Swedish Pastor Hasselmyr.

Pastor Posfay had studied in Sweden for a time after World War II, and held Swedish services occasionally, but the Swedes too wanted their own pastor. It was not until 1956 that this dream came true with the arrival of Pastor Hasselmyr.

It became apparent that four language groups could not worship and have all of their activities in one small chapel. A constitution had been adopted which was based on the Lutheran Confessions. It recognized the value of retaining the European mother-tongues for use in the worship of the immigrants of this generation, but provides for the development in future generations of the use of the language of the adopted country—Spanish.

After two years this constitution had proved strong and the congregation felt justified in starting a common church building project. Each chapter started a financial campaign. In a surprisingly short time the goal was oversubscribed. It was possible, with the generous help

"I do now set apart this church as a House of God, and dedicate it . . ."

of the Lutheran World Federation, to acquire a suitable plot of ground. On May 29, 1955, the cornerstone was laid. Almost exactly two years later, on June 16, 1957, the church could be dedicated.

In the meantime not only the church was built, but also a chapel where two of the language-chapter services are held on Sundays parallel to those in the church. Parsonages have been supplied for three pastors, and a boarding home for over 50 children from the interior of Venezuela who attend school in Caracas. These impressive buildings take up a city block and are joined by a covered passageway.

Festivities in connection with the dedication of the church began when Bishop Lilje stepped off the plane at Maquetia and was greeted by a delegation of six pastors, one pastor's wife, the *chargé d'affaires* and the cultural attaché of the German embassy, and the representative of the Lutheran World Relief for Venezuela. Bishop Lilje was driven up the *autopista* to the 3,000-feet-high capital city of Caracas.

Every Friday afternoon at 4:15 Dr. Falk holds his "Sunday school." After unsuccessful efforts to gather the children on Sunday morning, he started the Friday afternoon services. From 80 to 100 children gather. After their worship they are divided into three groups—the little ones for a Bible class, the 10-14-year-olds to a practice for the children's choir, and the older ones for confirmation instruction. Great was the excitement in having Bishop Lilje take part in this service and afterward shake the hand of each child.

In the evening, the Latvians and Estonians held a joint service in commemoration of the 100,000 Estonians and Latvians who were transported to Siberia by the Russians in 1941. A young Estonian Pastor Karl Laantee, the former president of the Estonian Student Association who was on his way to Argentina to become pastor of the Estonian congregation there, officiated at this service, together with Pastor Richard Zarins of New York and Pastor Gulbis.

At last the long-awaited day arrived.

Dark clouds hung over the Avila and soon the rain came down in torrents. However about 9:30 the skies became lighter and finally the sun managed to peek through the clouds. Hundreds of people gathered in front of the church. At 10:15 the bells began to ring and the procession with Bishop Lilje, Dr. Stewart Herman, director of the Lutheran World Federation Committee for Latin America, seven pastors (German, Latvian, Estonian, Hungarian, and Swedish) followed by the members of the church council, marched up the street from the parsonage to the main doors of the church.

The first baptism at the newly dedicated font was conducted by Bishop Lilje. The baby was the son of Swedish parents. The Swedish ambassador and his wife were the godparents.

After the service there was a reception for the whole congregation, at which representatives of the Venezuelan government and the diplomatic corps brought greetings. The American ambassador, the Hon. Mr. McIntosh; the Swedish ambassador, Count Borgenstierna; the *Chargé d'Affaires* from Germany and Great Britain, the Norwegian consul, Dr. Octavio from the Ministry of Justice, whose office it is to protect the interests of non-Catholic groups in Venezuela, and representatives of all the language groups made short speeches of congratulations.

Unlike some South American countries, Venezuela has, according to its constitution, complete religious freedom. Cordial relations have existed from the beginning. After the service came lunch. The ladies had prepared quantities of sandwiches, cakes, and tea. There were little meat pastries—a specialty of Latvia; a thinly rolled-out dough covered with sugar frosting—a favorite in Siebenbürgen; the well-known delicacies of Hungary; German *Apfelkuchen,* and ham sandwiches.

At seven in the evening the church was again filled with people eager to hear Bishop Lilje speak on "Christ in the World of Nations." Bishop Lilje spoke for 66 minutes (he ran six minutes over the tape-recording), but everyone listened with such attention that it seemed only a few minutes. Among the most attentive listeners were newly arrived Hungarian refugees, who have found freedom in this new hemisphere and are united once again with a Christian congregation. "Christ frees and unites."

With a reception in the parsonage of the Hungarian pastor, this memorable day came to an end and brought to fulfillment the dream of the German-speaking congregation, whose forefathers had striven for almost 100 years to have a permanent Evangelical Lutheran Church in Venezuela.

SOME ASTRONOMERS are studying the nebulæ, some Jupiter, some Saturn, some the sun, and so on; and they bring together all the results of their investigations, and unite them; and the sum total makes the one astronomy. The true church is that which takes the gifts of all its members, and instead of quarreling with and persecuting and treading underfoot each the peculiar views of any other, unites them as far as possible.

—PHILLIPS BROOKS

How Green Was Our Valley

MARILYN, JANE, AND OTHERS WERE SO EAGER TO TEACH IN OUR VACATION SCHOOL THAT I WAS LEFT WITHOUT A CLASS . . . SAUCY ANNETTE HAD A HARD TIME BEHAVING, BUT THINGS TURNED OUT WELL IN A CHURCH THAT WAS 70 YEARS WITHOUT A PASTOR . . .

By HAZEL SEVERSON McCARTNEY

THE WEST VIRGINIA hilltop was suddenly abloom with pastel flowers. As the teen-age girls sank down, laughing and out of breath, their skirts circled out in inverted corollas, pink and lavender, blue and yellow, on the green grass between the gray boulders.

"Let's have our devotions and discussion on top of the hill," Jane had suggested as we concluded a picnic supper with squares of chocolate cake and lemonade on the lawn of the old farmhouse at the foot of the hill.

"Oh, yes, then we can see the sunset," Pansy had added eagerly.

AND SO THE eight girls and three boys clambered gaily up the steep slope.

By the time the devotions, which Marilyn led, were over, I had enough breath to tell them about the vacation Bible school we hoped to have in the picturesque little church deep in a narrow valley, which my husband was supplying during the summer.

"We've never had a vacation Bible school in our church," they said, "but we'd sure like to have one. Would you and Pastor teach it?"

"We'd help," I said, "but we think you girls—those who are juniors and seniors in high school—should be the teachers. You'd love it, I think, and I'm sure the children would love you." I told them about the vacation Bible schools in which I had helped: one in Iowa, one in a city suburb, two in little mountain schoolhouses in Kentucky, one on the Colorado desert. "How many of you would like to teach a class?" I concluded.

Every girl's hand went up.

"We'd have more teachers than pupils," said Pansy looking worried. "There aren't very many children in our church."

"Maybe we can find some who don't go to church and invite them," Marilyn

---

Mrs. McCartney is author of the new book, In the Grey Rain, *telling about her experiences as a missionary-teacher in Japan.*

suggested. "A new family has just moved into that old house down around the bend of the road from us. I think there are four—maybe five—children there."

THEY DISCUSSED other possibilities, up and down their valley. Then there was the problem of transportation.

"Everybody's so busy right now. The men are haying, and the mothers are canning."

I knew that was true. The hay in the narrow fields must be cut and stacked for the months when the cattle wouldn't find enough to eat under the bare trees in their hillside pastures. And the strawberries were ripe now, and the blackberries, and the cherries.

"I'll hike with the children in our neighborhood," volunteered Marilyn. "It's not too far."

"Dad'll let me drive our car, I know. And when he's using it, I'll just take the pickup. Everybody out our way can ride with me," said hospitable Jane.

AND SO IT HAPPENED that I, who love to teach, didn't have a class. There wasn't any left for me! Wistfully, I watched Pansy at her table wreathed with eager little girls in the choir loft behind the organ . . . Jane with her row of boys at one side of the narrow aisle . . . Arlene surrounded by the smallest children in a corner to the right of the entrance . . . Marilyn in a vivid cluster of older girls on the church steps . . . Joanne with the older boys at a table on the shady side of the church.

Climbing roses were in full bloom over the arch of each of the gates, and iris along the church walls. Beyond the fence at the back, sheep and lambs grazed along the brook and up that hillside. On the top of the steep hill in front of the church were the graves of the grandparents and great-grandparents of these teen-age girls and the children they taught. They, too, had loved this little church, building it first of logs in this sheltered spot when they came to these wooded hills from Germany and Austria a century before. "St. Johannes," the church was still called.

FOR SEVENTY of those hundred years, this little church in its remote valley had been without a minister, but it had never been without a regular service of worship.

"When we didn't have a minister, someone in the congregation read a sermon aloud to the rest of us. There was a crippled man here we all called 'Lame John' who was a very good reader. He read the sermons for years."

People used to come by horseback in those early days, sometimes as far as thirty-five miles, starting out on Saturday and staying overnight with some acquaintance along the way.

The log church had been replaced in 1888 by the white frame one we used. It, too, was built of native timber by the men of the church. The pews were handmade. So were the lectern, pulpit, and altar. The original cross, recently replaced by one of brass, had been wooden.

Gas heaters had taken the place of the stove in which chunks of wood had burned for years. Now that there was electricity, a vacuum cleaner furnished the breath for the reed organ.

Every Sunday morning, cars and trucks were parked under eleven great old maples. Their trunks had served as hitching posts for an earlier generation. On each side of the entrance of the church was a bench where the men who came early might sit and talk. When the mellow-toned bell in the high steeple rang for Sunday school, all of them went inside, for the fathers and mothers, grandfathers and grandmothers, had their own

classes, each taught by one of its own members. Again I was unnecessary. I enjoyed visiting the classes in turn.

THOSE WEEKDAY mornings in June, the children played out under the old maples while their young eager teachers met with us for prayer and suggestions and answers to any questions they might have before beginning the day's schedule. Each, of course, had her own manual from the current vacation church school series. We realized the limitations of these inexperienced girls, but their eager willingness and their love for the church and the children compensated, in part at least, for their lack of training.

"She loves it, but it surely keeps her busy," one mother said about her daughter. "She spends every afternoon and evening getting ready for the next day."

There was no disciplinary problem. Well, of course, there was exquisite four-year-old Annette, with dark eyes and curls, who had never been in church before and who came dancing in, in her bright-red dress, up the aisle and into the chancel itself in a very unorthodox way. I saw her slap Johnnie one day. His sweet smile vanished and his blue eyes shone with vindictive fury just as I rescued her from his little clenched fist. I took her out with me.

"Oh, she didn't do anything to me," she whispered airily when she went back, not too meekly, to her own little chair. "She just talked to me." The little exhibitionist was disillusioned in me. She would have liked something more dramatic to relate to the circle of more conventional children. I felt I had disappointed them, too.

MY HUSBAND DROVE the children of our neighborhood and me around the lovely curves of the narrow road, past the old grist mill with big bushes of wild black raspberries tumbling around it, and over the wooden bridge, and he waited to take us home. He, too, was superfluous, however, and could spend much of each morning in the shade of a huge maple working on his next Sunday's sermon.

He did help Joanne's class with their outdoor map of Palestine—in the pasture where the sheep grazed, on the other side of the churchyard fence. The brook was the Jordan River, of course. Bill made a neat little sign "Mediturranean" where the Great Sea was supposed to be.

In our program we used an outdoor scene of a play we had written for our junior-high boys in Japan, about twelve-year-old Jesus and his friends on their way to Jerusalem for the feast of the Passover. The busy mothers, eager to co-operate, took time out from their canning to make the costumes.

Little two-year-old Helen "stole the show" in the rice-planting song. Her mother had found it unnecessary to stay with her after the first day. Wide-eyed Helen was fascinated every minute of the two weeks of school. Dressed in a Japanese farm-child's blue-and-white cotton kimono, in the program she was out in the field with her mother and father, her brother and grandfather, all in hats with wide sloping brims, planting the precious rice plants in perfect rhythm with the oriental melody.

MY PROPHECY came true. The children loved their pretty young teachers. And their teachers loved them. We had found rich resources for our school in that remote little church. How green was their valley!

"I wish it could have started the very first day of summer vacation and would last until the very last day," said nine-year-old Norma Sue, with a sigh, when it was all over.

One God and One Church

Churches are not united by human efforts at organizational uniformity but by God's will that his children be one family

By JOHN SCHMIDT

Read Ephesians 4:1-6

THE APOSTLE again calls himself "the prisoner in the Lord," not that he might appeal to the sympathy of his readers, but rather to remind them of his apostolic authority. It was because he had been faithful to God's call that he was a prisoner.

This certainly lent force to Paul's request that other Christians should, in their own way and place, lead lives "worthy of the calling" they had received. This "call" was twofold. It was an invitation into the fellowship of the redeemed and a challenge to service.

IN ACCORDANCE with the theme of the entire epistle, Paul is thinking specifically of the responsibility of Christian unity. He mentions, therefore, those attitudes that are essential to true community. One is "humility," often misunderstood and rejected by outsiders who think it proof of the "fact" that "religion is the opiate of the people," but still essential to genuine unity.

It does not require that we hold a poor opinion of ourselves, but rather "not to think of (ourselves) more highly than (we) ought to think . . . with sober judgment" (Romans 12:3). Knowing that all abilities are unearned gifts, we ought to be unconscious of self, absorbed solely in the work assigned us. We are not to be self-assertive.

SUCH QUALITIES might be the result of laziness or indifference, a sort of moral pacifism, but that is not Paul's thought. These things in the Christian believer are to be "in love," demonstrating that selfless and outgoing love which God, in Christ Jesus, showed unto us. This is to be the strong bond that unites the Christian community.

Since God's purpose is unity (1:10), we are to give diligent effort to express that unity within his body. It must never be overlooked that we are to "maintain" and not to "create" that unity. The Holy Spirit created the unity when he created the church. That is why we dare not be complacent about our divisions. Our impulse for unity rests in the often-forgotten fact that the church is not a free, human association of like-minded people, gathered out of congenial cultural or national groups.

This is the danger of the American church, of our "suburbia" especially. Bishop Gore makes a wise comment: "It was the obligation to belong to one body which was intended as a restraint on the prejudices and eccentricities of race, classes, and individuals."

IT SHOULD BE CLEAR that Paul is not here speaking of an existing inward unity, as contrasted with something external, as though by having the first we can be satisfied without the other. This unity of the church, created by the Spirit, demands outward expression. At the same time, this desired unity must not be confused with an imposed, organizational "unity," such as that demanded by the Roman bishop, for example, or sought by some Protestant enthusiasts.

Ultimately the unity of the church rests upon the unity of God. To make this

clear Paul uses a lyrical creed (verses 4-6), quite possibly one that was in use in the early church. It is interesting that the Persons of the Godhead are considered in the reverse order of that used in the Apostles' and Nicene Creeds. Here the order is experimental, rather than logical. Pagans became Christians because the Holy Spirit "calls, gathers, enlightens, and sanctifies the whole Christian church on earth" (Luther's *Catechism*), so it was natural and right to begin with him.

"One" is repeated seven times (compare I Corinthians 8:6 and 12:12-13). Having "one Spirit," the church is "one body" with "one hope." That is why the church *is* one. Its unity is not imposed by some external authority, but by its origin and own nature.

The great Augustine was thinking along these lines when he said that "effectual unity (exists) only when men are united in a common desire for the same goals." This unity of "one hope" can be seen, at lower levels, in the "team-play" called forth by athletic competition or in the submerging of partisan spirit in a nation engaged in war.

CHRISTIANS are one also in that the all confess Jesus Christ as their only Lor "One Lord, one faith, one baptism." I Christ we all have faith and in Him w have all been baptized. That is why dele gates to the last Faith and Order Con ference decided that the only path to fu ther unity in the church lay in renewe study of Him who is our Lord an Saviour.

In a context of the confused polytheis of the first century, with its fantast merging of ancient Greek-Roman myth with the corrupt religious practices Asia Minor, the climax of Paul's cree must have sounded with peculiar vigo "one God and Father of us all."

Christians who have, by God's lov been made His children, know that the whole life is inseparably bound to th one God. He is "above all," as our migh and transcendent ruler. He is "throu all," as the one who sustains us all His loving presence. He is "in all," Him in whom "we live and move an are" (Acts 17:28).

Because Christians know one Spir one Lord, and one God, they are—an must act like—one people of God.

WORSHIP NOTEBOOK

NEW SERVICE BOOK IS ANNOUNCED

GOING THROUGH my files the other day I came upon a church bulletin from July 8, 1956. Among the announcements was this: "HYMNALS: Please handle with care our broken and battered hymnals which are anxiously awaiting retirement when the new hymnal appears. We hope that this will not be too far in the future."

I wonder how many other church b letins have carried similar announc ments.

TWELVE YEARS have gone since re resentatives of five Lutheran bodies m in Pittsburgh to plan for preparation o common Lutheran hymnal. Later th

were authorized to seek to prepare a liturgy also.

It was a painstaking job. Representing the differing traditions of Lutheran worship that had their origins in Germany and the Scandinavian countries, and in some cases the result of more than two hundred years of American influence, the members of the Joint Commissions were faced with no easy task. How prepare a liturgy which, while embodying the best in Christian worship over the centuries, would still appeal to the American descendents of Norwegians, Swedes, Danes, Finns, Icelanders, northern, central, and southern Germans?

How sort out the best from among the thousands of hymns familiar to these people and still provide new and better compositions? The work went forward slowly at times, but with assurance that the new book would help us all to realize that we Lutherans can worship together.

A FEW YEARS AGO came the first of many announcements that the book was due to appear soon. After a time such announcements became like the old folktale of the boy who cried "wolf." It got to the point that the only question put to members of the Joint Commission was, "Our hymnals are wearing out. When will the new book appear?"

The official word has arrived. Last month the publishing houses of the participating bodies sent out the birth announcement. The "new arrival" was fully described, and the date of birth, although still not marked by day and hour, is estimated for February, 1958.

I'VE BEEN TOLD that at first there were some doubts about the size of the new "baby." At one stage in the development a dummy copy was made up on the basis of an early manuscript for the book. The book would not have fit into existing pew racks. Each worshiper would have been required to use both hands to hold it.

Fortunately, the size was reduced, so that congregations will not have to order new pew racks and worshipers are assured that they can handle the new book easily. It will contain 1,024 pages (in comparison to the 941 pages of the *Common Service Book*). Its overall dimensions will be just about the same as the book we now use, and it will be bound in red cloth with gold lettering.

LIKE THE *Common Service Book* the forepart of the new volume will contain the liturgical material. A preface to the liturgy together with a chart of the church year will precede the Service, the full order for Holy Communion. This service is to follow in three forms: first, the text alone; second, the text with the musical setting which in large measure resembles that of the Common Service, and then the same text with another musical setting based upon the melodies in use among the Scandinavian churches.

Lest anyone assume that because the music of the first setting is similar to that in the Common Service those who use it will need no training in its use, he should know that it employs a new type of chanting or pointing. Unlike the music for the present Common Service, which required words to be unnaturally rendered to conform to the notes, the first setting of the new book will require the user to sing the words as he speaks them. To learn this method will require practice.

The second setting will employ melodies which for the most part are unfamiliar to American Lutherans. This is not to minimize its importance. Congregations will do well to consider its merits, possibly learning both of the new settings so that one may be used for festivals and

holy days while the other may be retained for ordinary Sundays.

A third setting, using the Gregorian or plainsong chants of pre-Reformation origin, was also prepared by the Joint Commission for the new book. Lack of space now prevents its inclusion and it is the intention to publish the third setting at a later date in separate form.

NEXT IN order will come a preface to the Propers (Introits, Collects, Graduals, references to the Lessons), and then the Propers themselves. The new book was in preparation at the time when the Revised Standard Version of the Bible made its appearance. Because of divided opinion about which version of the Scriptures to use, it was decided to omit the text of the lessons, simply indicating their source. A small lectionary containing full texts of the lessons will be available for use in the pew, containing either the text from the King James Version or the Revised Standard Version.

A series of Graduals (in the *Common Service Book* called the Sentences) for the Church Year will follow, and then the orders for Matins and Vespers with music.

THE NEXT SECTION will include the so-called Minor Propers. These are the Invitatories, Antiphons, and Responses. Usually these pages in the *Common Service Book* are seldom used. Congregations will do well to examine these materials and make fuller use of them in their worship.

In order follow the Great Suffrages, the Morning Suffrages, the Evening Suffrages, the Litany, the Psalms, the Canticles, Collects and Prayers, the Bidding Prayer, and the General Prayers.

Dr. Brown is executive director of the Department of Worship of the ULCA.

The occasional services included in the new book are the Order for Baptism, the Order for Confirmation, a Brief Order for Public Confession (for use immediately preceding a service of Holy Communion), the Order for Public Confession (a full form such as we now have), the Order for the Burial of the Dead, and the Order for Marriage. Others of the occasional services are to be published in a small volume, like the *Occasional Services* now used by most of our pastors, and will appear later.

The liturgical part of the book concludes with the General Rubrics.

THE HYMNAL, which forms the larger part of the new volume, will contain 60[illegible] hymns representing "the best of the traditions of the churches now co-operating in the publication of the Hymnal."

In soliciting orders for the book, [illegible] price of $3.85 net has been set. Orders to be included in the first printing must be placed by July 31.

Who doesn't look forward to that day when the majority of Lutherans of North America will be using one book for their worship? The dream of the patriarch of American Lutheranism, Henry Melchior Muhlenberg—that all of our congregations might use a single service book—is closer to fulfillment.

IN THE ENTHUSIASM which comes with the new book, credit must be given to the members of the Joint Commissions who have labored so long and so zealously to give it to us. Their only reward is the joy they receive in serving their church. From the ULCA, they are: Emil E. Fischer, Harvey D. Hoover, Edward Traill Horn, III, Ulrich S. Leupold, Luther D. Reed, William R. Seaman, George R. Seltzer, and the late Paul Z. Strodach. The thanks of the church to them!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

More in-laws

QUESTION: My husband has come out of the service and is doing pre-dental work at the university here. Unfortunately we are located very close to his family, and have to put up with much interference, especially from one of Mac's sisters. She was violently opposed to our marriage and has tried to make things unpleasant ever since.

We are far from any of my family, and I am worried about that for my father is going blind. I am now pregnant, but the experience is not the happy one which I had expected, for there are now too many worries in my life. Mac's family is a closely knit group who are very much for themselves. The parents try to keep the children dependent on them by doing too many little favors, whereas I want to be independent. The family seem to look on me as an "outsider."

I am disillusioned and distressed. I didn't want life to be like this, and I'd surely like to have it different.

REPLY: I believe you and your husband ought to move to a considerable distance from his family. He can find another college in which to do his school work, using his GI money.

It is poor policy to live so close to either parental family if either has a disposition to interfere or control a couple's affairs. A young husband and wife need free opportunity to live their own life and to give their major loyalty to one another. Mac should, in the light of all the circumstances, be willing to make the necessary change.

In such cases of disharmony each person ought also examine himself, or herself, and try honestly to discover any personal faults which may be contributing to the trouble—for the sake of family relationships and those with all other people in the years ahead. If you find anything in your own disposition, manner, or speech which may have helped to create the unpleasantness, you ought to work on freeing yourself from that negative trait. It could cause disharmony and unhappiness no matter where you may live. Happy marital and outside relationships constitute a project on which one needs to work hard for an entire lifetime.

Avoiding play

QUESTIONS Paul, twelve years old, dislikes the rough play of his schoolmates. Whenever possible he avoids getting into games. What are we to do about this?

REPLY: People are different, and there is no reason why all should be forced into the same mold or pastimes. Some children have less ability to master the skills required in games than others. Paul may feel inferior on this account.

If a youngster is placed in play situations with larger boys, he naturally wishes to withdraw. He should shift to a different play group. If he is short of skills he should be helped to find personal satisfaction along other lines. Perhaps he may be willing to join in some play although realizing he cannot excel. Play, as most human activities, should not be regimented. We need more individuality, less conformity.

BOOKS

WHAT IS A CHURCH COLLEGE?

Toward a Christian Philosophy of Higher Education. Edited by John Paul von Grueningen. Westminster Press. 191 pages. $3.50.

This volume presents in eleven chapters the messages of eleven prominent Protestant educators given at the Jamestown College Convocation in 1955, a three-day conference devoted to outlining a Christian philosophy of education. The editor, without changing the addresses in thought or form, has adjusted them as connected chapters of a book, abridging only to prevent overlapping and to conserve space. Two presidents of Lutheran colleges, Conrad Bergendoff and O. P. Kretzmann, are among the contributors.

The work is offered as a formulation of a Christian philosophy of education under four headings: Theory, Personality, Method and Goals.

Christian education begins with commitment to a world view that centers in God rather than man. It aims at the self-fulfillment of the human being in his social context, but recognizes that this can come only in deliverance from self. It sees in Jesus, the Son of Man, the true man, the norm by which we know what man is meant to be and for what purpose he is created. It appreciates the full potential of human personality and is thus concerned with the total man and not just his intellect. It combines faith and reason in a relation of reciprocity in which each corrects and complements the other. It finds the motive power for learning and striving in "the pull of an eternal love" rather than in "the push of a primordial urge."

Such is the viewpoint, perspective, and frame of reference in which Christian education operates. The book indicates what this means for the learner-teacher relationship, the curriculum, the materials and methods, the administration, and the goals of a Christian college.

The chapters possess a striking degree of unity and coherence for a composite work, despite overlapping and some lack of progression in development of the theme. In every chapter Christian education means more than the teaching of Christian beliefs or doctrine. It means "teaching conducted in the light of the Christian understanding of human beings, their nature, their powers, their destiny."

The text is often technical and theological. Its appeal is primarily to teachers and administrators in colleges, pastors and others in the field of Christian education. Perhaps its most fruitful use will be in Christian faculty discussion groups. Any college in which this book is earnestly studied should grow in its understanding of and dedication to Christian education. VOIGT R. CROMER

Lenoir Rhyne College

YESTERDAY'S BILLY GRAHAMS

Revivalism and Social Reform. By Timothy L. Smith. Abingdon Press. 253 pages. $4.

The recent rise of intellectual history as a recognizable discipline within American history has created a respectable place for church history among the professionals. Historians have discovered the churches as valuable sources of information about American life and important influences on American opinion. The result has been a series of studies of the ideas of American churchmen, especially those in the nineteenth century. Curiously, a disproportionately large number of these works has issued from—of all places—Harvard University's graduate school. Timothy Smith's *Revivalism and Social Reform* is only the most recent. It is also one of the most significant.

Two periods of nineteenth-century American Christianity have hitherto received special scrutiny: the '30s when revival enthusiasm and reform ardor made American Christianity exciting, tumultuous, and sometimes bizarre; and the last decades of the century when new science and urban industrialism together threatened to overwhelm the churches.

Between the two periods there seemed not o be much connection. The tempers were o totally different, and after all the Civil War intervened. In this volume (originally doctoral dissertation) Timothy Smith declares that there was a clear and significant onnection. In the '40s and '50s revivalism ame in from the frontier, was subdued, organized, urbanized. Long before the Civil War, Protestantism was a mighty social force n the nation. Conversion was expected to manifest itself not only in personal holiness ut in social concern. Moral crusades furowed the conscience of the nation and reated a turbulent ferment.

Smith marshalls evidence to demonstrate hat this concern did not die out or become nerely secular in the all-absorbing political risis. Rather it was the fertile evangelical oil from which sprang the social gospel hen a new generation of Christians faced he vastly different problems raised by big usiness, festering slums, social unrest, and ndustrial conflict. The most significant milnialism was not the extravagant adventism f William Miller but the sober optimism the evangelical churches in their effort Christianize the land. Here was the true asis for the later gospel of the kingdom of od and the yearning to build a Christian ommonwealth in America.

Lutherans will be interested to note that eir forefathers have not been overlooked. arlier studies (like those by Hopkins, Abell, ay, Cole, Cross, for example) have genally ignored the Lutheran church while aling with more "representative" Protstant groups like the Presbyterians, Conegationalists, Baptists, Methodists, Episcolians. Smith has discovered the Lutheran erature in the Harvard library—or somehere. At any rate he knows that we were re and played a part in the trends which has so ably analyzed.

Revivalism and Social Reform, though not ways completely lucid in style and organition, is an extremely valuable interpretaon of nineteenth-century American Chrisnity.

REGINALD DEITZ

Gettysburg, Pa.

SERMONS FOR EVERY DAY

Getting Help from the Bible. By Charles M. Crowe. Harper. 211 pages. $2.95.

After comparing this book with all five of the author's previous volumes of sermons your reviewer would rate this book as the best. Characteristics of these sermons are unity, a large and instructive use of biblical quotations, profusion of illustrations from modern life which have not been used by other ministers, and definite and easily followed outlines.

The book is intended primarily for those who need help with the realities of life. The sermons deal with twenty-two of the everyday problems. A few titles are: "When We Lose Faith in Ourselves," "When We Wonder What God Is Like," "When the Odds Seem Stacked against Us," "When We Find It Hard to Get Along with People," "When Life Becomes Ordinary," "When We Wonder Where God Is," "When We Are Just Plain Unhappy," "When We Wonder What Only One Person Can Do."

An example of Crowe's development of a sermon is this from the sermon "When We Wonder What God Is": 1. We can find God wherever we are. 2. We can serve God whatever we do. 3. We can come to God whenever we will. All three of these points are well supported with striking scriptural references and illustrated freshly.

Palmerton, Pa. ROLAND G. BORTZ

The Hard Commands of Jesus. By Roy Pearson. Abingdon. 125 pages. $2.

Dr. Pearson takes twelve of Jesus' "hard" commands and attempts to interpret them for laymen. Examples: "Love Your Neighbor," "Do Not Give Dogs What Is Holy," "Love Your Enemies," and "Be Perfect." Sometimes the author ignores redemption as a key to these commands. However, there are many fine illustrations and some profound insights.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

OVERSEAS

Swedes are interested in restudying the liturgical practices of the Middle Ages

SWEDEN: Malmo. June 11.—THERE ARE many signs of increasing interest in liturgy in the Church of Sweden in practical church life, as well as in theological research.

This spring a research book on the liturgies of the Holy Week was published. Ulf Björkman: *Stilla veckan i gudstjänst och fromhetsliv* (Holy Week in worship and piety, 388 pp). The author was granted the doctor of theology degree at the University of Lund on May 31, and immediately became an assistant professor in theological faculty.

The scholarly work of Dr. Björkman concerns mainly the rules and practices of the Middle Ages but looks back to the liturgies of the early church and forward to the development in the Reformation church. It deals mainly with Sweden but sees our liturgies in relation with those of other countries.

OF SPECIAL INTEREST are discussions of the place and importance of Good Friday. Dr. Björkman describes how the liturgies of Good Friday reflect the development of theological thinking on the meaning of redemption. On Good Friday the early church celebrated mainly the victory of Christ over the evil forces. In the Middle Ages Christ became not so much the Victor as the Man, suffering worse pain than any other man in order to reconciliate man and God. When celebrating Good Friday the pious tried to imitate the sufferings of Christ.

Luther and the Reformers were critical of all the symbolical ceremonies of the liturgy of the Holy Week, which according to them obscured the Word and the sacraments. But with Lutheran orthodoxy of the 17th century the emphasis of the late Middle Ages on the sufferings of Christ and their reconciliating power returned. In the Church of Sweden in a law enacted in 1686 Good Friday got its position as a most important holy day.

In our time the celebration of Good Friday is again declining. The reasons are partly in general secularism, partly in theology, which returns to Luther and the early church in stressing Christ as Victor more than Christ as the Suffering Man. This change in theological thinking is best exemplified by the world-famous book on the redemption by Gustaf Aulén, the title of which is just *Christus Victor*. Consequently Bishop Aulén, now living in Lund, is showing lively interest in the research of Dr. Björkman, and when I met the bishop recently, he exhorted me to recommend the book in THE LUTHERAN.

DR. CARL GUSTAF ANDRÉN was made a doctor of theology together with Dr. Björkman and was like him at once appointed as an assistant professor. The two scholars who are, incidentally, brothers-in-law, have much in common. Their dissertations both deal with liturgical questions from the Middle Ages and are in the same way looking backward to the early church and forward to the Reformation church. Andrén: *Konfirmationen i Sverige under medeltid och reformationstid* (Confirmation in Sweden in the Middle Ages and in the Age of the Reformation, 316 pp) is written in Swedish but has a summary in English.

Dr. Andrén describes how confirmation was first only a part of baptism. But gradually it became a sacrament itself, one of the seven sacraments of the Roman Church, separated from baptism especially by the rule that it had to be a

ministered by a bishop. Luther and the Reformers did not accept confirmation as a sacrament, maintaining that it lacked scriptural foundation and that the full gift of the Spirit was given in baptism. After the Reformation what we in Lutheran churches know as confirmation gradually developed as a new rite, connected to the instruction of youth before their first communion.

IN LUTHERAN CHURCHES congregational singing has always been a most important part of the liturgy. So the increasing interest in liturgy in the Church of Sweden concerns to a high degree the singing of hymns. There is now in our church sharp criticism of the development of the chorals in the 18th and 19th centuries. Attempts are made to return to the more lively and rhythmical singing of Reformation times.

A remarkable expression of these attempts is the recent publication of *Koralmusik* (Choral music, 75 pp.), a collection of revised hymn melodies. The collection is edited by Harald Göransson, a church musician in Stockholm. It is probable that his advice that these revisions should be tried in churches and schools will help Swedish hymn-singing to escape from the sleepiness that now often characterizes it. —STEN RODHE

FINLAND: Helsinki. June 1.—CONFESSION by telephone has become surprisingly popular, indicating widespread need for somebody to talk to about personal problems. In Helsinki a clergyman, Dean Heimer Virkkunen, placed an advertisement in newspapers, stating that "if you want to talk about your difficulties, please call 62-17-02 between 5 and 6 P.M. on all weekdays." The response was so great that after a few weeks the dean had to engage 12 men and women from the congregation to help answer the phone.

People called not only about religious questions but about social, ethical, and economic problems. They were not asked to give their names, but many insisted on telling, so the anonymous calls were the starting point for personal counseling.

ACCORDING to the new statistical yearbook for Finland, membership of the Lutheran Church is 4,351,080. The church consists of 564 parishes, of which 62 are in cities and 502 in rural areas. The Orthodox Church has 75,396 members in 25 parishes. The Free Church of Finland (Congregational) has 7,167 members in 18 congregations, Methodists 2,515 members, Baptists 1,975, Adventists 4,027, Jehovah's Witnesses 2,563, and Roman Catholic 1,940.

IT SEEMS PROBABLE that the Church of Finland at its synod in 1958 will establish a special office for women who have graduated from the theological department. Last month a committee set up in 1953 issued a report stating that four of its five members favor an office to be called "curate" or "assistant pastor" for women.

The committee does not approve ordination of women on an equality with men. They should not ordinarily be permitted to administer the sacraments, the committee says, although they would be authorized to give communion in hospitals and prisons under special circumstances.

Women serving in this new office would be consecrated by bishops. They would engage in congregational work, especially among children and youth, and would visit the sick and others in need.

The committee studied the present employment of women theological graduates. There are 252, of whom only 42 are now directly engaged in church work. Schools employ 110; 32 are on duty in various religious organizations.

Officers (seated) Secretary Leonard Koss Treasurer E. Boehme, Pres. Arnold Wilke Dr. C. H. Zeidler (standing) spoke for ULC

WESTERN CANADA

Saskatoon Seminary will be leased to new church being formed . . . Synod observing sixtieth anniversary resolves to reach 125 per cent apportionment

By E. G. GOOS

"THE SIXTIETH ANNIVERSARY of the organization of synod gives no occasion for a nostalgic lingering with the past," President Arnold Wilke told the convention of the Synod of Western Canada at Trinity Church, Edmonton, Alberta. "It is a call to go forward."

The forward look was emphasized by the convention chaplain, the Rev. Clifton Monk, executive secretary of Canadian Lutheran World Relief, and by the recommendation of the jubilee committee that congregations rise to a new level of stewardship in giving 125 per cent of the synod's budget in this jubilee year.

To bring the constitution of synod in lin with the model constitution for constituen synods in the United Lutheran Church, muc revision of the synodical constitution wa adopted. Delegates also approved pendin amendment of the constitution of the Unite Lutheran Church.

Directors of the Lutheran College an Seminary in Saskatoon reported a crisis i theological education, which called for mor discussion than any other report. It was re solved to lease the property to the mergin American Lutheran Church. The ULC Syno of Western Canada is to have representatio on the administrative board and retain member on the faculty. The same privile would be accorded the Augustana Churc It is expected that this move will make th continuation of theological education for th synod possible and will further Luthera co-operation in western Canada.

TURN TO PAGE 48

Erickson Becomes Synod Parish Education Secretary

By JOHN E. COOPERRIDER

CHICAGO—The Rev. Paul Erickson, pastor of Ridge Church, Chicago, has accepted the call to become the first secretary for parish education of the Illinois Synod effective Aug. 1.

His new duties require him to develop and direct the synod's camping program through the facilities of Alpine Lutheran Camp now in its second year of operation.

He will also help congregations improve the leadership of church schools, and to develop the program of the Board of Parish Education in the Illinois Synod.

Pastor Erickson has served Ridge Church since his graduation from Chicago Seminary at Maywood in 1953. He graduated from Arizona State College in 1950.

He has been actively engaged in the synod camping program since 1953, and was its co-director during the last two years.

The U.S. Army veteran who served 21 months in the South Pacific and was awarded the Purple Heart on New Guinea, is married and has two children.

Pastor Paul Erickson
Will develop synod's camping program

Elgin Wants Carthage Campus

THE CITY OF ELGIN has made a strong bid for the second campus of Carthage College, according to the *Chicago Tribune*.

Mayor Orlo E. Salisbury visited the campus in June and was told by the board of trustees that a decision on the choice will be made within 60 days.

Other sites under consideration are Woodstock, Ill., and Kenosha, Wis. Kenosha has offered a lakeside park for Carthage's second campus (*see last week's* LUTHERAN).

The Elgin Association of Commerce announced that it is ready to engage in a $1,500,000 campaign required by the school, and has offered a choice of three different 100-acre sites.

Mayor Salisbury said that both the school and the city would benefit from the relocation to Elgin. The area around the city and northern Illinois would supply a population of 6,000,000 from which to draw students.

The city is located on the proposed North Illinois tollway, and is served by the Chicago, Milwaukee, St. Paul, and Pacific Railroad. Part-time work for students would be available, he said.

Illinois Mission Fields Surveyed

THREE AREAS in Illinois were surveyed during June for their potentials as mission fields. They are Morton, Lake Zurich, and West Chicago. It is hoped that Cary will also be surveyed soon.

GRACE CHURCH, Virginia, the Rev. Richard E. Horst, pastor, held special services of thanksgiving in connection with the liquidation of its building debt on June 16.

BAM PROGRESS REPORT

Forty-Seven Missions Organized in First Half of 1957

NEW YORK CITY—Home mission development continued on schedule, the Board of American Missions reported last month. With five organizations announced for June, the total number of congregations organized during the first six months of 1957 in the United States and Canada was 47. Total for the entire last year was 90.

Fourteen missions attained enough strength to call their own pastors with BAM help. Most of the pastors had developed the missions that called them. Exceptions were the Rev. J. Christian Clausen-Mohr, formerly pastor of a church in Massey, Ont., who was called to St. Paul's mission in Leamington, Ont., and the Rev. John E. Cooperrider, who served Calvary Church in Chicago and became pastor of Good Shepherd mission in Wheeling-Prospect Heights, Ill.

The board granted assistance to 661 mission fields in 1956. Among them were 75 parishes organized before 1946 and 30 formerly self-supporting congregations which reverted to mission status to overcome temporary difficulties.

Do-It-Yourself

ST. LUKE'S CHURCH, Fort Smith, Ark., a mission served by the Rev. Chesmond Bade, marshalled its manpower and built a Sunday school annex on a do-it-yourself basis.

FAITH MISSION, Akron, Ohio, completed its first building fund drive with pledges of $17,000 to be paid within a year.

A SECOND UNIT will be built by St. David's mission in Massapequa, N. Y. Pledges exceeded $165,000. The six-year-old congregation has a confirmed membership of 917.

Urban Planning

OUR SAVIOUR'S CHURCH, Victoria, Texas, received a strip of ground as gift from members. It will be used as playground and parking area. Name of the family that made the donation is Urban.

GRACE CHURCH in Casper, Wyoming, reports good progress. A second morning service has been added. The Sunday school, increasing attendance to 264, is outgrowing its quarters.

Reformation Continued

THE MISSION congregation in Lakeside Richmond, Va., has purchased a Roman Catholic church in which it has been holding services. The congregation was organized June 9. Mission Developer is the Rev. Paul W. Bergstresser.

ONLY CHURCH PROPERTY reportedly damaged in the recent flood disasters in the southwest was Crestview at Waco, Texas. A $900 damage to the parsonage was reported by Pastor Paul O. Doering. The church suffered minor damages.

Bell for the Asking

TRINITY CHURCH, Sunbury, Pa., has a cast iron bell 36 inches in diameter which it willing to ship to any congregation that wants it. Receiver will have to pay the freight but no other charge.

From Vienna to New York

ASSISTANT SECRETARY Theodore A. Hartig who began work in the field of special missions as BAM staff member this month wound up his foreign assignment with the Lutheran World Federation with thrilling experiences. He made two trips into Hungary to deliver relief supplies from the Lutheran churches to suffering Hungarians, met with Vice President Richard Nixon when the latter visited Austria to study the situation of Hungarian refugees. The 40-year-old Canadian, former LWF representative Austria, is slated to succeed Dr. Andrew Kirsch next year. Dr. Kirsch plans to retire

Evangelism Missions Overcome Obstacles

By JOSEPH HUNTLEY

ORLANDO—Bad weather, bathing beauties, nd barn dances couldn't stop the four- urch Orlando area evangelism mission, lay 26-30.

Grace Church, Lakeland, faced two tor- ntial rains just before services. Due to the orms, the electricity failed for several hours St. John's Church, Orlando, and the mis- oner preached while holding a candle for ght.

Trinity Church, New Smyrna Beach, ran to the pageantry and parades of two beauty ntests for the community "Seaside Fiesta." . Paul's Church, Melbourne, met in a sec- n of a recreation hall and found a "barn nce," together with loud speaker, started lf an hour before the mission service.

ST. PAUL'S CHURCH, earwater, Dr. Paul . Kinports, pastor, cently dedicated its st building unit seat- g 325 persons and ntaining five class- oms and a kitchen. e congregation is nsidering immediate nstruction of a sec- d unit.

FAITH CHURCH, rth Tampa, was or- nized on May 5 th a baptized mem- rship of 135. Dr. ul A. Weidley, mis- n developer, was lled to be pastor.

ADVENT CHURCH, iami Shores, the v. Ben D. Varner, pastor, recently ded- ed a $40,000 second unit educational ilding. St. John's Church, Hollywood, oke ground June 9 for a $150,000 building.

PASTOR JOHN R. MEYER, recent seminary graduate, has accepted the call to develop a field in Naples. A mission developer will soon arrive in the Deerfield Beach-Pompano Beach area. St. Paul's Church, Pensacola, has called its first pastor, the Rev. F. Adolf Kleindt. Good Shepherd Church, Tampa, has called the Rev. Carl A. Driscoll of Dover, Ohio.

PASTOR CHARLES F. STECK, JR., mission developer in Sebring, will retire Sept. 1 after 39 years in the ministry. The Rev. Francis I. Fesperman, pastor of St. Andrew's Church, St. Petersburg, and for 10 years secretary of the synod, will resign Sept. 1, to accept a call as chaplain and assistant professor of Bible at Newberry College.

FLORIDA BROTHERHOOD met at the Augustana Bible Camp in Groveland in June.

The state Luther League convention was held at St. John's Church, Orlando. Dr. Donald L. Houser, of the Board of American Missions, spoke.

Extensive work is being done under the direction of the stewardship committee to promote the "Sector Plan" in Florida this fall. The Rev. Paul K. Nordsiek, St. Mark's Church, Jacksonville, is chairman.

Clearwater Church Dedicates New Building
Illuminated cross is focal point in auditorium seating 325

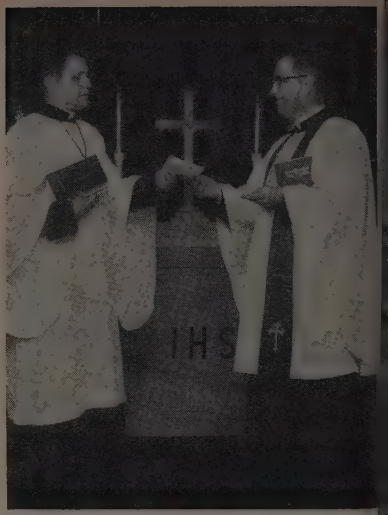
Congregation Receives Charter at North Richmond

By MARSHALL F. MAUNEY

RICHMOND—Home missions development continues to hold the spotlight in the Virginia Synod. Christ Church, Richmond, was organized on June 9 with 95 confirmed and 143 baptized members. Services were held in the congregation's own building in North Richmond.

Mission Developer Paul W. Bergstresser preached and baptized two adults and nine children and confirmed eleven persons. Superintendent R. Homer Anderson spoke in the afternoon when the congregation was officially chartered. Twelve members of the first church council were installed. Pastors Frederick J. Eckert and Robert L. Sala of Richmond assisted.

WARRENTON has been approved by the Board of American Missions as a field for occupancy. A team of workers from the board is now conducting surveys in Richmond, Lynchburg, and Lexington to determine their mission potential.



Pastor Bergstresser (left) receives list of members from Pastor Eckert at Richmond

Two Ordained as Pastors
Robert R. Cofer (left) and W. S. Buchanan

Two Men Ordained at Salem

TWO YOUNG MEN were ordained at special services held at College Church, Salem, on June 9. They are Willis S. Buchanan, who has accepted a call to serve as mission developer in the North Roanoke-Burlington Heights Area, and Robert R. Cofer, who has accepted the call of St. Paul's Church, Hampton.

The Rev. J. E. Stockman of Roanoke preached, and Dr. M. L. Minnick of Salem was liturgist. Synod President J. Luther Mauney conducted the ordination. Dr. M. S. Lange and Pastor D. R. Stonesifer participated.

TWENTY-THREE FINNISH social workers and educational directors, touring the United States under the sponsorship of World Travel Exchange, spent a weekend in the homes of members of Church of the Ascension, Chattanooga, Tenn. They were the guests of the congregation at a fellowship supper whe

THE POST-EASTER SLUMP CAN BE BEATEN

THE EVANGELISM ommittee of Refor- nation Church at Co- lumbia, S. C., decided hat something should e done to activate embers in the con- regation who are ometimes called Easter Christians."

The committee set p a program in sup- ort of an Easter to Whitsunday attend- nce crusade. An ery-member visita- n was made on the rst Sunday after aster. The 140 vis- rs after being in- ucted, carried with em a "service sur- y" sheet for each member called upon. The sheet contained 27 types of service t a person can render in the church. embers were asked to check the particular type of service they preferred. The last item listed on the sheet was "I will witness for Christ with my regular attendance at church services." This item received major emphasis.

Committee Studies Personal "Service Survey" Returns
Pastor Hewitt (standing right) gets data on visitation

Members were given a set of numbered attendance coupons, one for each Sunday of the crusade period, to be placed on the offering plate. The roll was marked each week and proper communications or personal visits were made periodically with those who needed them most.

The attendance goal for the crusade was set at 738, the number of worshipers in church on Easter Sunday.

Results were beyond expectations. Attendance on post-Easter Sundays averaged 720, with a peak attendance of 812 on May 19. Many members were reclaimed who were not even in church for the Easter service, said Dr. A. Kenneth Hewitt, pastor.

The new spirit of the congregation was manifest in the number of persons volunteering for special assignments in the church.

RGINIA . . .

tures of their homeland were shown. The v. James K. Cadwallader is pastor.

ther Leagues Meet August 20

SYNOD LUTHER LEAGUE convention will be d at the University of Virginia, Aug. 20- Speakers will include Dr. Robert W. ckel, New York; the Rev. George K. vers, Lewisburg, Pa.; and the Rev. John Byerly, Jr., Charlottesville.

N THE 190TH year of its congregational Emmanuel Church, Woodstock, dedi- d a new $80,000 educational wing on e 9, and rededicated the nave of the rch. This is the second addition to the ent building. The Rev. Robert B. Logan astor.

PENNSYLVANIA

More Missions Slated For Early Development

By HENRY W. SNYDER, JR.

ALLENTOWN—The newest mission in the Conference, Holy Cross Church, Bethlehem, was formally organized May 5, with 78 charter members. The same day nine adults were confirmed by the Rev. James Ziegenfus, who has been called as first pastor.

Meantime another Bethlehem mission congregation, Messiah Church, organized 10 years ago, has authorized a committee to make plans for a second unit to care for its growing Sunday school.

The synod's board of home missions is considering an area along Stefko Boulevard as a possible site for a third Bethlehem mission. The board is also studying possible mission sites west of Emmaus, and in the Greenawalds-Walberts area.

Good Shepherd Home Celebrates

ALMOST 2,000 persons helped celebrate the 49th anniversary of the Good Shepherd Home in Allentown, June 16. The Sunday visitation was a new and successful departure from the traditional weekday celebration of earlier years. Dr. Lester Fetter, Reading, preached at the vesper service, attended by a capacity congregation.

The Good Shepherd Home recently held a public reception for its long-time administrative secretary, the Rev. H. E. C. Wahrmann, who is observing the 60th anniversary of his ordination.

Campus Will Be Different

SPRING MEETING of the Allentown Conference ULCW was attended at Friedens Church, Friedensville, by 483 women. A panel discussion was held on co-education at Muhlenberg.

An Allentown High School senior, Margaret Williams, told why she had chosen Muhlenberg College, and her mother, Mrs. Carlin Williams, gave a strong endorsement of the daughter's choice.

Muhlenberg student Richard Truchse said: "Things will be different at Muhlenberg, with co-education."

THE ALLENTOWN Conference Brotherhood has set Sept. 14 as the date for its 26th a

Grace Church, East Bangor, has a history of mass baptisms. In November, 1955, Pastor Paul M. Youse baptized 15 children at one service. This year on Whitsunday, ten children were baptized at one service (see photo). Five of the children belong to the same family.

Know-How Is Not All That's Needed When You Build a Church

FRESNO—Buford the Builder as in trouble more than once. He tried to build a church and found it wasn't easy. There was a time when Buford the Builder was seen kneeling among piles of building material with nothing more to say than "Help . . . Amen."

Buford is the brainchild of Pastor Lloyd E. Jacobson of First Church, Fresno, Calif. First Church was about to build a new church and was experiencing all the difficulties a congregation has to surmount when it becomes a builder. There was need for a character presenting the lighter side of the picture. Buford supplied it.

The cartoon was drawn by a young college student, Mel Quistad. Dr. William F. Weber, a Fresno optometrist and member of the church, wrote the captions. He is chairman of the building committee. And he says that Buford has not only added spark to our building and money-raising efforts but he has taken on real character."

Buford became the general indicator for the membership's attitude to the project. When sentiment ran high for some impractical architectural features, Buford was seen bounced out of the architect's office shouting: "What's wrong with having a big soda fountain?" The changes were dropped.

Fund raising felt the impact of Buford's antics. After he made his appearance, more money was pledged in one week than during a whole month before the cartoon was used. First Church burned the mortgage on its building site property some time ago.

—DON CURLEE

Birthplace of a Cartoon Character

Dr. Weber and Mel Quistad ponder Buford sketches

...: ALLENTOWN . . .

...al convention. Place is still undecided.

NEW PASTORS recently installed in the ...entown Conference are Peter Dexnis, at ... Peter's Church, Bethlehem; William ...sen, at Christ Church, Easton; and ...arles Schlitzer, at Zion Church, North... ...pton. The Rev. Richard Beck has re... ...ed from the pastorate of New Jerusalem ...urch, Saucon Valley, to accept a call to ... John's Church, Honesdale.

CHRIST CHURCH, Freemansburg, has authorized renovations that will provide three classrooms, choir robing facilities, and a kitchen in the basement of its building.

MORE THAN 300 Luther Leaguers of the Bethlehem district participated in a round-robin dinner this spring. The evening began with devotions at Holy Trinity Church, Bethlehem. Pastors Roland Mease, Friedensville, and Victor Kroninger, Bethlehem, made arrangements for the event.

Costs for Child Care Rise at Topton Home, Report Shows

By W. R. SIEGART

READING—Weekly per capita cost of child care at the Topton Home has risen to $30.55. The cost in 1956 was $25.50, according to the annual report by Dr. Webster K. Reinert, superintendent. Eighty children are now enrolled.

Sixty-one persons are in the older folks' department, consisting of two Topton cottages and the Caum Memorial in Reading. Of these, 39 are in the 75-85 age bracket. Infirmary care at the Caum Memorial, started two years ago, costs $255 per month, but charges made to those able to pay are only $175. Studies will be made with a view to cutting costs.

During the year $89,352 was received through bequests, $67,010 coming from the William H. Gruber (Palmyra) estate. The superintendent, staff, and board of directors were complimented for their devotion and service.

HOLY SPIRIT CHURCH, Reading, Dr. Frank E. Radcliffe, pastor, dedicated three chancel windows. They are the work of Leonids Linauts, Latvian Lutheran, of Mohnton. The windows are a gift of George E. Ketterer as a memorial to family members.

THROUGH THE ESTATE of Mamie G. Longaker, Trinity Church, Reading, the Topton Home, Muhlenberg College and the Philadelphia Seminary each receive $1,506.

TRINITY CHURCH, Reading, Dr. Gunnar Knudsen, pastor, installed a new roof on its colonial structure at a cost of $9,000. That is more than the original church cost.

ADVENT CHURCH, West Lawn, Pastor Malcolm W. Albright, is conducting an attendance crusade through July and August. So far attendance has increased by a third.

REV. PETER P. GRIMES was installed as pastor of the Centerport parish, consisting of Belleman's and St. Timothy's (Mohrsville) churches. Conference President Daniel F. Newhart, assisted by the Rev. John Hassler, conducted the service.

The Rev. Laurence H. Horn was installed as pastor of St. Mark's Church, Reading, by President Newhart.

Dr. Archibald C. Schenk will retire in October as pastor of St. James' Church, Geigertown.

HARRY I. OXENRIDER of Shillington is the new Muhlenberg College Alumni Association president.

Pastor Charles T. Herman, chairman, reports that 32 congregations conducted special Rogation Sunday services.

MUHLENBERG MEDICAL CENTER of Allentown-Bethlehem is reaching into Berks County for funds. J. Parker Smith of Topton, Charles H. Esser of Kutztown, Charles K. Emhardt and Archie J. Waidelich of Hamburg are the local committee.

SCHWARZWALD CHURCH, Pastor Morris F. Houck, Jr., has petitioned the court for charter changes to increase the church council to twelve, provide for reclassification of membership, allow the council to spend $75 without congregational approval, and eliminate the restriction on the yearly income to $20,000.

New chancel window in Holy Spirit, in Reading depicts Moses leading Israelites out of Egy

,000 Inspect Improvements, Attend Vespers at Sequanota

By ROBERT G. SANDER

ALTOONA—Over 1,000 persons crowded nto the assembly building at Camp Sequaota for a special vesper service on June 28. ra C. Sassaman, director of Christian edu- ation of the Central Pennsylvania Synod, vas guest speaker.

This was the third year congregations of he East and West Allegheny Conferences bserved a special camp Sunday. Camp vis- tors saw evidence of a $30,000 improve- nent program. Two new cabins, a staff cabin nd an outdoor teaching shelter are under- vay. An addition to the assembly building vill be started soon. The Rev. George E. owersox, Jr., is pastor-director.

Early in June, Trinity Church, Somerset, resented the camp with a new station vagon. The car was the gift of church school lasses of the congregation. Dr. I. Hess Vagner is pastor of the Somerset church.

LITTLE Danalee Hauger, nine, daughter of Ir. and Mrs. Robert Hauger, of Stoystown, nd a member of Graeff's Church, Cairn- rook, died on June 16 in Somerset, nearly our years after her doctors had given her nly two weeks to live. She was Somerset ounty's Miss Heart of 1957. Her cheerful ourage was described in the April 24 issue f THE LUTHERAN.

JOHNSTOWN unit campaign workers for e Allegheny Lutheran Home have raised 325,000 of their $550,000 goal. A $900,000 ome for older people will be constructed in Johnstown. The fund campaign was approved by both East and West Allegheny Conferences last year.

Major Gomer S. Rees, new chief chaplain of Berlin Command, and Mrs. Rees are received by Bishop Otto Dibelius at his Berlin home.

Forty-seven per cent of the prospects from the six-county area have been canvassed. Final reports were to be submitted in mid-July.

FIRST CHURCH, Altoona, East and West Allegheny Conference Luther Leagues, will send a bus to the national convention of the Luther League of America in Lawrence, Kansas, Aug. 12-17. Other congregations are planning to have their Leaguers go by car or train.

Youth of East Allegheny Conference held a vocations rally in Christ Second Church, Altoona, late in May.

Minister's Wife Is First Negro School Teacher in Reading

The Reading school board has hired its rst Negro teacher. She is Mrs. Velma King annerman, wife of the Rev. James C. Ban- erman, pastor of Bethel A.M.E. Church, eading. She has taught four years of col- ge English and last year was a practice eacher at Southern Junior High School, hile she was a graduate student at Albright ollege. She has a bachelor's degree from lark College, Atlanta; a master's degree from Atlanta University; and did further graduate work at Columbia University and Albright College. Her father is the Rev. Willis J. King, Methodist bishop in New Orleans. She taught two years in the public schools of Atlanta and taught English at Chaflin College in Orangeburg, S. C. Dr. Ralph C. Geigle, school superintendent, said she had an exceptionally good record as a practice teacher.

Pembroke Mission Formed, Renfrew Development Starts

By NORMAN BERNER

KITCHENER—St. Timothy's Church, Pembroke, was organized on June 23 with 325 members. Formation of the mission had been encouraged by Zion Church, whose pastor, the Rev. John Zimmerman, turned over to Mission Developer Harold Gram transfers for 195 confirmed members and 102 children. Dr. Carl Cronmiller, Toronto, and the Rev. Norman Berner, assistant to the synod president, took part in the services.

Next mission to be organized may be at Renfrew, Ont. The Rev. William Huras, recent Waterloo Seminary graduate, is developing the field. It will involve the relocation of the Northcote congregation, some of whose members live in Renfrew.

ST. MARK'S CHURCH, Kingston, broke ground for its first unit. Total cost will be $59,200. For several years this mission, under Pastor Harry Lossing, has been worshiping in a Seventh-day Adventist church.

Churches Need Active Men

"WE'VE GOT to get over the idea that the pastor is the 'be-all' and the 'do-all' of the congregation," Dr. William Stackel, Rochester, N. Y., told the Brotherhood of the Canada Synod. Speaking at a meeting in New Dundee, May 26-27, he urged men of the church to seek lapsed members.

Walter Ludwig, Waterloo, was reelected president. Other officers are Howard Herter, Waterloo, and Jack Liddle, Kitchener, and E. A. Kalbfleisch and Elton Wilker of Tavistock.

CARL MUELLER, London, was elected president of the Luther League of Canada at its meeting in Tavistock, May 18-20. He succeeds Art Gollinger, Hamilton, who becomes treasurer. Other offices were filled by Judy Carse, Waterloo; Nancy White, Hamilton; and Joyce Radke, Pembroke.

A "FAITH AND LIFE INSTITUTE" for laymen of the synod is scheduled for Sept. 6-8 at Elim Lodge. It is being sponsored by the synod and the Board of Social Missions as an adaptation of the German "Evangelical Academy" programs. Dr. Harold Letts, board secretary, is arranging the program.

ST. JOHN'S CHURCH, Waterloo, celebrated its 100th anniversary on June 23. The event coincided with the centennial of the city. Dr. Harold Creager, Columbia, S. C., former professor at Waterloo Seminary, was guest speaker. Pastors are A. L. Conrad and C. S. Roberts.

PASTOR O. T. C. STOCKMANN, Tavistock, has announced his retirement from the ministry. He served Trinity Church for forty years, served as synod statistician for almost as long.

Waterloo Graduates Installed

TWO GRADUATES of Waterloo Seminary were installed in congregations on June 16. They are the Rev. Vernon Cronmiller, in St. John's, Arnprior, installed by Dr. J. H. Reble, president emeritus of the Canada Synod, and the Rev. William Kurschinski, in Trinity Church, Fort Erie, installed by Dr. Carl Cronmiller, Toronto.

A new Estonian parish has been created by the organization of groups of New Canadians in Port Arthur, Sault Ste. Marie, and Sudbury. The parish will be served by the Rev. Elmar Petersoo who had served the Sault Ste. Marie group for several years on a part-time basis.

A RECORD CROWD of over 1,200 persons attended the annual Lutheran rally at the Edgewood Park camp grounds on June 16. Program was arranged by the synodical Brotherhood. The Rev. F. L. Jensen, Kitchener, was speaker at the vesper service. The Rev. Helmut Saabas led the devotions.

PASTOR HERBERT REICH, Hannover, Germany, addressed German congregations in Toronto, Hamilton, Aylmer, and Kitchener in mid-July. He stressed the need for Christian stewardship. Pastor Reich is a delegate to the LWF Assembly in Minneapolis.

Foreign Missionaries Commissioned

News of commissioning services for foreign missionaries due to leave for overseas assignments came last month from several sections of the United States.

D. Murray Shull, Jr., and Mrs. Shull were commissioned June 16 at Mayer Memorial Church, Newberry, S. C. Their destination is Liberia. First assignment: To learn the Kpelle language. Taking part in the service (*see cut at right*) were Pastor J. D. Zeigler, Dr. J. A. Keisler, Jr., Synod President Karl W. Kinard, and the missionary's father, Pastor D. M. Shull, Sr.

The Shulls in Newberry
Off to Liberia

The Nyces in Telford
Off to Malaya

Pastor and Mrs. Ray B. Nyce were commissioned for service in Malaya at St. Paul's Church, Telford, Pa. Shown with them after the service (*see above*) are the Rev. Ernest Hothmeier, former missionary to Liberia recently called to St. Paul's, and Pastors LeRoy M. Bond, Charles F. Probst and Samuel Kidd. The service was held May 5.

Glenn W. Kranzow's destination is Hong Kong where he will teach English Bible in a mission school and direct work of the Lutheran Service Commission. Shown with him (*see below, center*) at the commissioning at North Austin Church, Chicago, are Dr. F. W. Otterbein and Pastor Marcus Otterbein, Dr. Armin G. Weng and Dr. Paul Anspach, Board of Foreign Missions secretary.

Glenn Kranzow in Chicago
Off to Hong Kong

Preaching Is Featured at Southern Seminary Institute

PASTORS from seven southern states met at Southern Seminary, Columbia, S. C., last month to listen to lectures on sermons. All subjects at the four-day long institute sponsored by the ULC Board of Higher Education in co-operation with Southern Seminary dealt with preaching —from "what is preaching" to "preaching on controversial subjects."

Dr. Gould Wickey, executive secretary of the Board of Higher Education, directed the series. Among the lecturers were President Henry H. Bagger of Philadelphia Seminary; President Karl Mattson, Augustana Seminary; Professor Howard Kuist, Princeton Seminary; Dr. G. E. Lenski, recently of Pacific Seminary; Dr. Russell Auman Hamma Divinity School; Professor R. C Hoefler, Southern Seminary; and Dr. Robe Stackel, executive director, evangelism mis sion. President John L. Yost of Souther Seminary was host.

Student Body at Southern's Preaching Institute

Dr. Gould Wickey (front center, with book) was the directo

For the 24 pastors coming from Florida Georgia, Alabama, South and North Caro lina, Virginia and Tennessee, it was a rar opportunity to have their own sermons an delivery evaluated by a critical panel of ex perts. They agreed that institutes on preach ing should be continued, and "if possible their number be increased in order that mor of our pastors . . . may provide for post seminary education."

VACATION — PARADISE FALLS

A Lutheran Resort nestled in the Poconos. Unsurpassed scenery—private lake—most sports—entertainment—church services—delicious meals. For a delightful vacation at a very moderate cost, write Paradise Falls, Cresco, Pa.

AGENTS!

Sell fast moving, nationally advertised "Spun-Gee" miracle dish towels and other items. Buy direct from manufacturer. Free details. Textile Bag & Specialties, 3338 Frankford Avenue, Philadelphia 34, Pennsylvania.

MAKE GOOD MONEY IN SPARE TIME without taking a job or putting in regular hours and without experience. $50 to $200 can be yours by showing Regal Christmas Cards to friends, neighbors, co-workers. So unusually beautiful they sell on sight. Write for FREE Christmas card album and sample boxes on approval. REGAL GREETINGS, Dept. 39, Ferndale, Michigan.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

GALLION, DONALD R. From Holy Com munion Church, Yeagertown. To S Matthew's Church, Lancaster.

GREENAWALD, CARL H. From Mount Unio Church. To First Church, Altoona.

McCUNE, JOHN. From Liverpool parish. To St. Luke's Church, Williamsport.

VISE, ROBERT M. From Evangelical Church, Mt. Holly Springs. To St. David's Church, Davidsville.

MARYLAND

MILLER, CLIFFORD R., JR. From Port Royal Church, Pa. To Aspen Hill Area, Rockville, mission developer.

CASTE, DIXON A. From Union Bridge parish. To Trinity Church (West), Baltimore.

MICHIGAN

IRTH, GEORGE W. From Atonement Church, Buffalo, N. Y. To First Church, South Haven.

NEW JERSEY

EALY, LEROY R. From Zion Church, Oldwick. To Bethel Church, Trenton.

NORTHWEST

OESTER, CHARLES. From Mt. Olive Church, Mukwonago, Wis. To Holy Trinity Church, West Allis, Wis.

OHIO

NUDTEN, RICHARD. Seminarian. To First English Church, Cleveland Heights, assistant pastor.

ILLER, JERRY H. Seminarian. To Good Shepherd Church, Cincinnati.

PACIFIC

YGAARD, ERNEST. From Our Saviour's Church, Sunnyside, Wash. To Nelson, B. C., mission developer.

PACIFIC SOUTHWEST

ERGSTRESSER, PHILIP W. From St. John's Church, Oakland, Calif. To St. John's Church, Sacramento, assistant pastor.

ROCKY MOUNTAIN

IMLEY, JAMES. From Holy Communion Church, Minneapolis, Minn. To Gloria Dei Church, Denver, Colo.

TEXAS-LOUISIANA

AHN, A. A. From St. John's Church, Goliad, Tex. Retirement.

CHT, VERNON W. Seminarian. To East San Antonio, Tex., mission developer.

OHWER, HARRY, JR. Seminarian. To Hurst, Tex., mission developer.

SLOVAK ZION

RANEK, PAUL, JR. Seminarian. To Sts. Peter and Paul's Church, Hazleton, Pa.

Please mention The LUTHERAN when ordering from these advertisers

WANTED

A Pastor to serve as Youth Worker in large city congregation in the Northwest. Write —YW c/o THE LUTHERAN.

A CHALLENGING POSITION

As Minister of Christian Education awaits a qualified person in downtown Washington, D. C. For further information write to The Lutheran, Box 721.

FACULTY POSITIONS

in Physics and Economics
at Wittenberg College, Springfield, Ohio. Doctorate preferred; master's degree minimum. Salary and rank dependent upon training and experience. Apply to Dean W. C. Nystrom.

Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)
School of Nursing

Three-year accredited course.
School affiliated with Upsala College.

"Applications now being considered for September 1957 and 1958"

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

Carthage, Illinois

. . . one of the Midwest's finest four-year colleges for Lutherans . . . completely accredited with a wide variety of courses available . . . enroll your son or daughter today!

Write—Director of Admissions
Carthage College, Carthage, Illinois

Say you saw it advertised in The LUTHERAN

When Visiting

Colonial Williamsburg, Virginia

Worship with
St. Stephen's Lutheran Congregation
in the historic Wren Chapel
Church School.....9:30 a.m.
Church Worship.....11:00 a.m.
Allan H. Fenner, Pastor

IN MIAMI, FLORIDA
St. Paul's
3360 W. Flagler St.
Carsten H. Ludder
Pastor
Worship
8:00, 9:30, 11:00 A.M.
Sunday School
8:00 and 9:30 A.M.
"AIR CONDITIONED"

Worship with us in beautiful ...
3 services: 8:30, 9:45, 11:00
Sunday School, 8:30 and 9:45
Colorado Blvd. at 18th Ave.
J. Benner Weaver & Alton M. Motter
Co-Pastors
Messiah
LUTHERAN
CHURCH
Denver

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**
Charles B. Foelsch, Ph.D., President
Berkeley 8, California
Prepares Preachers of Good News!
First-rate Library; academically sound curriculum; university trained faculty with parish experience; new dormitory; magnificent campus; in the midst of Lutheran "Home Mission Land."
Write For Catalog Today!

WESTERN CANADA...

(*Continued from page 34*)

The convention adopted the objectives presented by the committee on evangelism. The question of additional full-time workers came up in relation to this report, in the request of the Luther League for a Luther League executive, and in the request of the lay delegates at the convention for assistance to the president. The committee that had this problem under study recommended that no full-time office be created. The matter was returned to the executive committee for further study.

A budget of $163,320 was adopted without a dissenting vote after very little discussion.

The Church of the Good Shepherd in Victoria, B. C., developed by the former synod president, Dr. J. E. Bergbusch, was received. Officers were reelected. Dr. Clemens Zeidler was the representative of the United Lutheran Church and also addressed the brotherhood meeting, the Lutheran Laymen's breakfast, and the United Lutheran Church Women at their banquet.

Mr. Howard Logan, executive secretary of the Brotherhood, described plans and purposes of the Brotherhood and installed the newly elected officers: C. A. Hennig, president; William Wiesener, vice president; and Alexander Ropchan, secretary-treasurer.

The United Lutheran Church Women convened for two days at St. John's Church, Edmonton. Mrs. John B. Moose represented the ULCA organization. The women re-elected Mrs. F. Oswald as president and Mrs. A. Goos as treasurer. Others elected were Mrs. F. Lenz, recording secretary; Miss [illegible] Goos, statistical secretary.

DECEASED

DR. ERNST AUGUST TAPPERT died July 4 at his home in New York. He was secretary of linguistic missions for the Board of American Missions, United Lutheran Church, from 1929 to 1947. He was 82.

A native of Muender, Hannover, Germany, Dr. Tappert was graduated from

Kropp Seminary, Schleswig, in 1895, and was ordained in the same year by the New York Ministerium.

He served the Washington Heights Church, which he organized, from 1895 to 1914. That congregation later became Christ Church, New York. Subsequently he was pastor of Zion Church, Johnstown, Pa., until 1930 when he went to the Board of American Missions.

Dr. Tappert was secretary of the New York Ministerium 1909 to 1914; president of the German Conference, Pittsburgh Synod, 1915 to 1930, and a member of the Synod executive committee in the same period; a delegate to the General Council, 1909 to 1918; delegate to ULCA conventions, 1920 to 1930; ULCA commissioner to the Lutheran Synod of Brazil in 1931; National Lutheran Council commissioner to Brazil and Argentina in 1946.

He is survived by his wife, the former Elsa Veers; two children, the Rev. Wilfried H. Tappert, pastor of St. Paul's Church, Mount Vernon, N. Y., and Mrs. Ingeborg Calderwood, of Johnstown, Pa.; and a sister, Mrs. Edwin Grindrod, of New York City.

The funeral service was on July 7 at the Mount Vernon church. Taking part were Pastor Henry Cornish, conference president; Dr. Frederick R. Knubel, synod president; and Dr. Paul A. Kirsch, of the BAM. Interment was at Ferncliff Cemetery, Hartsdale, New York.

THE REV. GEORGE H. SEILER, 68, died May 15 at Sunbury, Pa.

Pastor Seiler was a native of Fisher's Ferry, Pa., and a graduate of Susquehanna University and Gettysburg Seminary.

He served pastorates in Shanksville, Pa.; Jefferson, Md.; and Lineboro, Md., before his retirement in 1954.

Surviving are his wife, the former Anna Yeager; two sons, Roland, Selinsgrove, Pa., and the Rev. Lloyd Seiler, Starksville, Miss.; and a daughter, Mrs. Eric Summers, Fairmount, W. Va.

Funeral services were conducted May 19 at Fisher's Ferry by the Rev. Robert Koons.

Say you saw it advertised in The LUTHERAN

THE LUTHERAN HOME
Topton, Penna.

Sixtieth Anniversary Day
August 8, 1957

Children's Program 1:30 P.M.
Open House — Everybody Welcome

Living Benefits
for Lutherans
through
Life Insurance

Lutheran Brotherhood

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.

Please send me information on how I can participate in LB's *Living Benefits.*

Name_____

Address_____

City_____ State_____

IN CONCLUSION

CLOSE TO a billion dollars is being spent this year in the U.S. on church buildings. New churches, parish schools, parsonages are coming along at a startling rate. We are highly conscious of this in our office, because most ULC parishes that are building something send us pictures of the groundbreaking, cornerstone laying, dedication, and hope we can print all three.

We do our best with the pictures, and people are usually gentle with us when we can't publish all the pictures they send.

There's another angle in the building business which may be more serious. Property owned by United Lutheran congregations is now valued at $500 million —twice as much as eight years ago. But debts have tripled in eight years.

They are not dangerously high—about one-tenth of the property value. But in many cases the debt is so burdensome that congregations feel terribly poor. They don't think they can afford money for anything else. They are especially unlikely to be generous in meeting their share of the church's apportionment program.

THERE COMES A TIME when a congregation gets in a mood to build, and it's often better to take a calculated risk than to postpone until the enthusiasm wears off. We especially need more and better space for the educational program of the church. Many old, dreary churches in poor locations might well be scrapped and new beginnings made.

But there has to be a good sense of proportion in everything a congregation does. We have three types of expenditures—current expenses, unusual (including building funds) and benevolence. When the building boom began 10 years ago, the ratio of the three was about 50-25-25. Now it's 50-30-20.

It's easy to see what we get for what we spend on a building in our own town. It's difficult to realize the consequences of sending money off to the church headquarters for something called "benevolence."

When a building project is being considered, this question should be asked. Will it prevent us from continuing to give our share in the church program outside our own community? To cut down what we do in the general work of the church for the sake of our own project has a bad effect on the congregation, as well as depriving the general work of money needed for it.

I've heard of congregations deciding to build a new church, and at the same time give a special benevolence fund for a mission chapel in some foreign field. That might be a hard struggle, but I think that on the dedication day—when both buildings are completed—both congregations must have a great sense of being blessed.

And whenever such a double-building project is attempted, we'll guarantee to print pictures of both in THE LUTHERAN.

MONEY IS dangerous. It can run away with people. Those who bring it to church, whether for a building fund or for benevolence, have it under control. But money can run away with a congregation and make it forget everything but its own beautiful plans.

One small segment of the church which is in no danger of being corrupted by riches is THE LUTHERAN. See page [illegible] about the *Episcopal Churchnews* deficit of $650,000 in five years. THE LUTHERAN'S deficit in that period was only two-thirds of that amount, but that is enough to offset corruption.

—ELSON RUFF

Music For Your Home

ecord Player VSM1275

Beauty of tone and style combine in this popular-priced, ur-speed completely automatic record changer. Plays elve 10", ten 12" or fourteen 7" records. Smart 2-tone yling in brown or gray.

$79.95

nexpensive Recording Machine VSM210

You can take this portable anywhere. Perfect for ungsters. 4-speed control. Plays all size records up to ". Choice of 2-tone leatherette color combinations: green d white, cranberry and gray, reddish buff and white.

$29.95

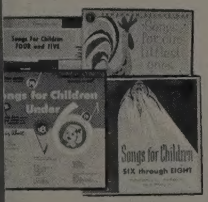
olden Record Chest VSG3RC

Children especially will love the Golden Record Chest ntaining eight 78 RPM unbreakable records which in- ude 32 hymns such as: Battle Hymn of the Republic, sus Loves Me, When Morning Gilds the Skies, My Faith ooks Up to Thee.

$3.95

Special Combination Offer

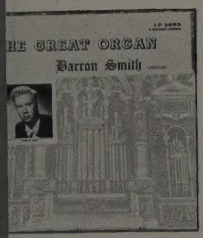
Recording Machine VSM210 and Golden Record Chest VSG3RC, $33.90 value for $31.95



Children's Record Albums

Non-breakable 78 RPM records contain songs suggesting activities and actions for children to do while listening. Records are vocal with piano accompaniment. Available for 4 age groups.

VSG15N	Songs for Our Littlest Ones	**$3.60**
VSG16NB	Songs for Children Under Six	**3.95**
VSG16B	Songs for Children Four and Five	**3.95**
VSG16P	Songs for Childen Six thru Eight	**3.95**



The Great Organ VSG5003

Entirely in keeping with the tradition of the church is Barron Smith's performance of some of the world's greatest organ music. Included are well-known numbers by Gounod, Mozart, Bach, Beethoven, Mendelssohn and others. (33 1/3 rpm)

$3.98

UNITED LUTHERAN PUBLICATION HOUSE

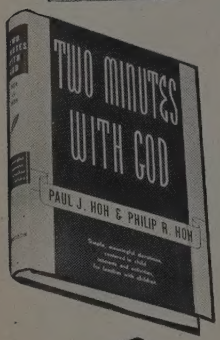
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Books of Family Devotions

The Family Worships Together

by Catherine Herzel

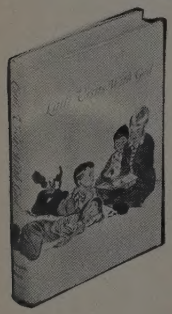
Designed especially for use in families with children up to t years of age. 100 meditations based on a simple observation a member of the Harbison family or some special happening with the household. This theme is then skillfully developed to provi readings which will hold the interest of every member of the famil The meditations include a Bible reading or scripture reference prayer and meditation. **$1.7**



Two Minutes with God

by Paul J. Hoh and Philip R. Hoh

A best-seller in the field of daily devotional guides for familie with children. The book was planned by a father and his twelve year-old son, in fact many of the Bible verses were selected by th son and he wrote some of the prayers. The book contains 33 topic on each of which there are five meditations. **$1.7**



Little Visits with God

by Allan H. Jahsmann and Martin Simon

A new book of devotions for families with children written make home devotions a meaningful family experience. 200 simp devotions including a reading and suggested scripture. **$3.0**

Please add 15c to cover postage

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street, Chicago 2, Ill.
610 Wood Street, Pittsburgh 22, Pa.
1233 Hampton Street, Columbia 1, S. C.
31 E. North Avenue, Baltimore 2, Md.
3103 W. Sixth Street, Los Angeles 5, Calif.
17 Park Place, [illegible]
219 W. Sixth Street, Austin 61, Texas
805 Locust, Des Moines
237 King Street W, Kitchener, Ont., Cana

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Fre